

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3554.
NEW SERIES, No. 658.]

LONDON, SATURDAY, AUGUST 6, 1910.

[ONE PENNY.]

Schools.

PENMAENMAWR.—HIGH-CLASS BOARDING SCHOOL FOR GIRLS.

Principal: MISS HOWARD.

Recommended by the Rev. R. J. Campbell, M.A., who takes a personal interest in it.

Thorough English education on modern lines. Preparation for Oxford Locals and London University Examinations. Delightful climate, combining sea and mountain air. Games, Cycling, Sea Bathing.

Visitors received during vacations. Terms moderate.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

CHANNING HOUSE SCHOOL,

HIGHGATE, N.—Wanted for September, TWO RESIDENT MISTRESSES (Unitarian), for (1) Advanced Mathematics, graduate preferred; salary £60 and free laundry. (2) Third Form Mistress, some Kindergarten work; salary £45 and laundry.—Apply to Miss L. TALBOT, B.A., Head Mistress.

LANDUDNO.—TAN-Y-BRYN.

Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).

C. J. MONTGOMERY, M.A. (Oxon).

SCHOOLS IN ENGLAND or ABROAD for Boys and Girls.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in the country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

"NEW THEOLOGY" BOOKS.

Cr. 8vo, 140 pp., 2s. net; by post, 2s. 3d.

THE JEWISH RELIGION IN THE TIME OF JESUS.

By Dr. G. HOLLMANN, of Halle.

Cr. 8vo, 164 pp., 2s. net; by post, 2s. 3d.

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS.

By Prof. PAUL WERNLE, D.Theol.

Cr. 8vo, 184 pp., 2s. net; by post, 2s. 3d.

PAUL:

A Study of His Life and Thought.

By Prof. Dr. W. WREDE.

Preface by Dr. J. ESTLIN CARPENTER.

Cr. 8vo, 144 pp., 2s. net; by post, 2s. 3d.

THE APOSTOLIC AGE.

By E. VON DOBSCHUTZ, of Strassburg.

Cr. 8vo, 76 pp., 1s. 6d. net; by post, 1s. 8d.

WHOSE SON IS CHRIST?

Two Lectures on Progress in Religion.

By Prof. FREDERICH DELITZSCH.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.
Postage saved by ordering through Bookseller.

"THE SPADE AND THE SICKLE."

Monthly Sermons by the

Rev. EDGAR I. FRIPP, B.A.

No. 35.—"A Welcome to our Ministry."

No. 36.—"But he was a Leper."

ONE PENNY.

Great Meeting, Bond Street, Leicester.

UNITARIAN CHAPEL, High Street, Deal.

SERVICES will be held each Sunday morning in August, at 10.30, conducted by Rev. ARTHUR GOLLAND, of Ipswich. Subjects of sermons:—August 7, "The Gospel according to —"; August 14, "Idol Worship"; August 21, "In all Things Charity"; August 28, "A Unitarian's view of Jesus."

TUITION BY CORRESPONDENCE.

For Matriculation, B.A., Professional Examinations, and Independent Study.

Tuition in any Subject:—Latin, Greek, French, German, Italian, Logic, Mathematics, Mechanics, Physics, Chemistry, Psychology, Political Economy, Book Keeping, etc.

The Staff includes Graduates of Oxford, Cambridge, London, and Royal Universities.

Address—Mr. J. CHARLESTON, B.A.,

Burlington Correspondence College, Birkbeck Bank Chambers, London.

STAMMERING

and all Defects in Speech effectually CURED by "The Mason Natural System of 1876," either by correspondence or by personal tuition. The "Practical Guide" is lent to inquirers, post free.

N. H. MASON, 30, Fleet Street, LONDON, E.C.

The STEWART ACADEMY,

104, HIGH HOLBORN, LONDON, W.C.

SHORTHAND (Pitman's)

120 WORDS A MINUTE IN SIX WEEKS

guaranteed under Hubert Stewart's Simplified Method of Teaching.

Clergymen, Authors, and all Professional men find their work lightened and an immense amount of valuable time saved by a knowledge of Shorthand.

Secretaries to Churches, Institutions, &c., by adding a knowledge of Shorthand to their other acquirements, greatly increase the value of their services and widen their sphere of usefulness.

POSTAL LESSONS FOR COUNTRY STUDENTS.

HUBERT STEWART'S System of Teaching Pitman's Shorthand is eminently adapted to POSTAL INSTRUCTION. With Two Lessons a Week, and application of about an hour daily, pupils of ordinary capacity invariably attain to the speed of 80 words a minute in three months.

POSTAL LESSONS.

One Lesson per Week (thorough mastery in three months) £1 1 0 the quarter.
Two Lessons per Week (thorough mastery in six weeks) £2 2 0 the quarter.

SECRETARIAL TRAINING.

Mr. STEWART makes a specialty of preparing pupils for all kinds of Secretarial posts. The course, in addition to Shorthand and Typing, includes Correspondence, Article Writing, English Literature, Book-keeping, Modern Time Saving Methods, and all General Office Routine. Each course arranged to suit the future requirements of the pupil.

The PRINCIPAL will be pleased to answer all inquiries and supply further particulars to anyone calling upon him at 104, High Holborn, or by post.

"SHORTHAND (Pitman's) FOR RAPID LEARNING,"

By HUBERT STEWART,

Being the Complete Principles of

Pitman's Shorthand SIMPLIFIED,

With Exercises and Key. The method whereby pupils have attained to the High Speed of 200 words a minute, and

120 WORDS A MINUTE IN SIX WEEKS.

Learners, Writers, and Teachers of Shorthand should all secure a Copy of this NEW and UNIQUE WORK, which dispenses entirely with all other Text-Books.

Obtainable at Price 3s. net.

The Stewart Shorthand & Business Academy, 104, High Holborn, LONDON, W.C.

STEWART'S SHORT STORY SERIES (in Pitman's Shorthand). Each number contains a Complete Original Story. 3d. each.

"UNGODLY MAN,"

By HUBERT STEWART.

A Novel of Life on the West Australian Goldfields, vividly portraying the Fearful Hardships and Exciting Perils endured by the Pioneers of the Golden West.

Price 4s. 6d.

Obtainable at THE STEWART SHORTHAND & BUSINESS ACADEMY, 104 High Holborn, LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, August 7.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road. Services suspended during August. Re-open September 4.
 Croydon, Free Christian Church, Wellesley-road. Closed during August.
 Essex Church, The Mall, Notting Hill Gate. No services during August.
 Finchley (Church End), Wentworth Hall, Ballard's-lane, 6.30, Rev. E. W. LUMMIS, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. E. W. LUMMIS, M.A.; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. GEORGE CRITCHLEY.
 Highgate-hill Unitarian Christian Church, 11, Rev. W. H. ROSE; 7, Rev. J. F. PARMITER.
 Ilford, High-road, 11 and 7.
 Islington, Unity Church, Upper-street, 11 and 7, Mr. WALTER RUSSELL.
 Kentish Town, Clarence-road, N.W., no Morning Service; 7, Mr. STANLEY P. PENWARDEN.
 Kilburn, Quex-road. Closed during August.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road. Closed during August.
 Stoke Newington Green, 11.15 only, Mr. CHARLES G. ZANDER, F.P.S.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. A. D. BECKWITH.
 University Hall, Gordon-square, Closed. Services will be resumed on September 4.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. E. WILLIAMS, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road. Services will be resumed September 4.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SMITH.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11, Rev. C. C. COE, F.R.G.S.; 6.30, Rev. H. M. DARE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. J. S. MATHERS, M.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. HAROLD RYLETT.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Ham-mend-hill 11 and 6.30, Rev. J. M. WHITE-MAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. PAGE HOPPS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAYELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45, Mr. WALTER GLOVER; 6.30.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. FREDERICK HOWELL.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. S. LE MARE, B.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. H. GOW, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth. Closed for re-decorations.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. J. B. HIGHAM.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11, Mr. GEORGE WARD; 6.45, Mr. H. C. HAWKINS.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. SIMON JONES, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road. Service 6.30 only, in the Kell Hall during August.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

PULPIT SUPPLY. — Rev. H. M. LIVENS, Bramshaw, New Forest.

MARRIAGE.

JONES—BEANLAND.—On August 3, at All Saints', Clayton West, by the Rev. R. C. Atkinson, vicar of Yeddingham, and the Rev. J. Johnson, vicar of the Parish, Charles Darbishire, youngest son of Arthur E. Jones, of Langley House, Dawlish, to Mary Bertha, youngest daughter of William T. Beanland, of Spring Grove House, Clayton, West, Yorks.

DEATHS.

OLIVER.—On August 2, at 22, Victoria-road Withington, Manchester, Ada, eldest daughter of the late Royston Oliver, of Rochdale, and Manchester, in her 82nd year.

KELL.—On July 31, at 12, Spring Bank, Bradford, Emma, widow of the late Robert Kell, Esq., J.P., of Bradford, in her 93rd year. All inquiries to be made to Gibson Boyce & Co., Bradford.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.
KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately and intelligently typed. 1s. per 1,000 words. Also duplicating undertaken. Terms moderate.—E. P., 14, Buckley-road, Kilburn, N.W.

HOUSE - PARLOURMAID wanted, beginning of September. Must be strong, capable. Good personal reference.—Mrs. P. ROSCOE, 58, Redington-road, Hampstead, London, N.W.

WANTED, early September, NURSING GOVERNESS for three children. Unitarian preferred.—Address, Mrs. BENNETT, Darien, Stocksfield, Northumberland.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken
Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C.
All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

PER PAGE	£	s.	d.
HALF PAGE	6	0	0
PER COLUMN	3	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.
Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.
Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.
Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.
Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	503	CORRESPONDENCE :—		MEETINGS AND SOCIETIES :—	
THE LIBERAL CHRISTIAN PULPIT :—		Half-employed Churches	509	American Religious Liberals in London .	512
Following Christ	504	Unitarian Service at Wareham	509	Laymen's Club Dinner	512
LIFE, RELIGION AND AFFAIRS :—		BOOKS AND REVIEWS :—		Lady Durning-Lawrence's Reception .	513
Religion and Free Thought in France .	506	Both Sides of the Veil	509	Southern Unitarian Association	513
Some Ramblings of a Half-Employed		The Johannine Gospel	510	The Unitarian Van Mission	513
Preacher.—II.	507	Beaumont and Fletcher	510	The Social Movement	514
The Life of the Flower	507	Short Notices	511	NEWS OF THE CHURCHES	514
QUESTIONS AT ISSUE :—		FOR THE CHILDREN	511	NOTES AND JOTTINGS	514
The Social Problem in the Villages .	508				

* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

WHILE the rest of the kingdom was taking its pleasures the House of Lords was busily engaged on Bank Holiday. About thirty Bills sent up from the Commons were passed on unaltered for the consent of the Sovereign, not even the deletion from the Census Bill of Lord Newton's clause providing for a religious census causing any discussion. Lord Kinnaird's amendment to the Accession Declaration Bill found not a solitary supporter. The Archbishop of Canterbury for the Anglican Church, Lord Lansdowne for the Opposition, the Duke of Norfolk for English Catholics and Lord Macdonnell for Irish, joined hands in unqualified approval of the Government proposal; while, *mirabile dictu*, Lord Crewe mentioned "that he had in his possession a copy of a resolution in favour of alteration of the old Declaration signed by 2,000 Irish Protestants, high dignitaries of the Church of Ireland, university professors, many Nonconformist ministers, members of all the professional classes, country gentlemen, and gentlemen engaged in trade."

THE Archbishop pointed out that he and those whose mouthpiece he was would have been unable to accept the words proposed in the first instance, "Protestant Reformed Church by law established in England," on the ground that they would have instituted an entirely new designation of the Church of England; and, further, that the most doctrinal words

contained in the old Declaration were political rather than religious in intent and effect. On the other hand, he maintained, "the new Declaration says what needs saying, says it in a manner perfectly effective for its purpose, says it in a way that everybody can understand, and says it in terms which cannot hurt or wound the most sensitive adherent of the Roman Catholic Church." Lord Balfour of Burleigh, we were glad to see, thought that the existing form of Declaration, inasmuch as it was foreign to Christian ideals and Christian principles, was unfair to the Protestant Churches of this country. Many who seldom find themselves in accord with Lord Halifax will agree with his view, which is the Prime Minister's own, that it would have been better to abolish the Declaration altogether. The discussions on the Bill in both Houses and its reception in the country show unmistakably that while the mass of the population of these islands are as little inclined as ever to accept the supremacy of Rome, the cause of toleration has made a notable advance.

WE are glad to hear that Dr. M. J. Savage, who has been spending a short time in this country, has gone to Berlin, where he will be welcomed by many friends. Although his health is improving, he is not at present equal to sustained mental exertion, but he hopes to take up some fresh literary work later on.

THE proceedings of the British Medical Association showed toward their close no slackening of interest for the thoughtful public. In the section on Medical Sociology, Dr. Ballantyne, of Edinburgh, read a paper on "The Social Aspects of the Falling Birth-rate," a subject which must be faced not merely by the medical profession, but by the churches and all good citizens, in-

asmuch as the future population is to a large and growing extent being born, not under healthful surroundings, but in the slums. "The family," said Dr. Ballantyne, "must always be regarded as the sociological unit, and sociologists must resist to the utmost any tendency to loosen the marriage tie. The decline in the birth-rate was now affecting the middle class as well as the upper class, and could not be regarded without uneasiness. He attributed it to a love of ease which induced late marriages and limitation of families. The fact was that modern civilisation was becoming so complex that there was no room in it for the baby." Dr. Fremantle, medical officer of health for Herts, followed with some equally striking statements. Statistical analysis showed, he pointed out, that the mean annual increase in population had declined in 50 years from 14 per 1,000 to 12 per 1,000. The birth-rate was lowest in those families where most servants were kept, and where, presumably, social conditions were best. The incidence of cancer increased as the birth-rate declined. While the effect of the industrial employment of women was a direct lowering of the birth-rate, on the other hand poverty, drunkenness, and early wage-earning were associated with a high birth-rate and a high death-rate, and this association had doubled since 1851.

DR. R. R. RENTOUL's paper before the Psychological Section on Degenerates and the Birth-rate supplied some figures which, to use his own words, "are but a finger-post pointing thoughtful minds to a ghastly future," unless the evils with which he dealt can be mitigated or removed. Without committing ourselves to his remedy, sterilisation of the unfit, we mention the facts which indicate the present position of affairs. "In one year in the United Kingdom we expended £13,081,000 on the up-

keep of the mentally and physically degenerate classes. This expenditure is absolutely unproductive. One lunatic has been known to cost Poor Law Guardians £1,300. The Commissioners in Lunacy state that in January, 1909, there were in England alone 128,787 insane officially reported (we know that there are some thousand more not reported). In one year the increase of the insane, even with the help of the suicides, was 2,703. In 1859 there were only 36,742 officially known insane. Since then the insane rate has increased by 250 per cent., while the population has increased only 81 per cent. One in every 250 of the population is officially described as a lunatic. One in every five of criminals is a lunatic. Two out of every three in inebriate houses are feeble-minded."

* * *

THE cause of goodwill and mutual understanding among the nations ought to receive some impetus this week. In addition to the Congress of Religious Liberals at Berlin, of which we have heard much, and shall presently hear more, and the Peace Congress at Stockholm, the International Law Association has been meeting at the Guildhall, and has been attended by representatives of many nations. The International Congress of School Hygiene is in session at Paris, and the Permanent International Association of Road Congresses met at Brussels. A vacation course for foreign students, representing every European nation, and numbering about 300, opened at Oxford on August 2, and will extend until the 29th. Mr. E. G. Culpin has been conducting a party of Germans, interested in housing and town-planning, round our English model villages and suburbs, while another party of German students has just landed, who are to visit our University towns and the larger centres of population.

* * *

THE pursuit and capture of the hunted wretch Crippen and his dupe have provided a full week of sensationalism for a section of the press, which, unfortunately, seems to be increasing rather than diminishing in influence. The central figure in the piece was on the *Montrose*, and had indubitably sailed in another vessel. Circumstantial accounts of long conversations with him, and of his arrest nearly a week before it had taken place appeared in some of the London papers. He was unmoved, he was excited; he was arrested, and was not arrested; he was by his own confession addicted to spirits, and contrariwise his appearance was proof conclusive that he could not have been; he had confessed, he was recalcitrant, till one wonders what had become of the traditional sanity of the nation, so many of whose members eagerly buy up special editions of papers so full of manifest inventions on the theme of the moment.

THE LIBERAL CHRISTIAN PULPIT

FOLLOWING CHRIST.

BY THE REV. R. J. CAMPBELL, M.A.

"Follow me; and let the dead bury their dead."—Matthew viii. 22.

THERE are some of the sayings of Jesus which are difficult for people of a different race to understand. Several of them are to be found in this chapter. The one immediately preceding our text is extremely touching, and has appealed very powerfully to the heart of Christendom. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." People usually think of this in quite a different way from the harsher sounding words, "Follow me, and let the dead bury their dead." As a matter of fact they were probably spoken on the same occasion.

Certainly they were both uttered in response to the express desire of would-be disciples to give up all their worldly ties and follow him. The one saying is just as tender as the other. When he said he had not where to lay his head, the Master did not mean that he was without shelter and hospitality. There were many people who were glad to give him both. What he meant was that he had no spiritual home; the synagogues had rejected him. Even Nazareth had cast him out. He had had to choose between his mission and the approval of the religious circle in which he had been brought up, and it could have been no small wrench for him to decide for the former. His kinsfolk thought he was mad, and would have restrained him if they could. There is a hint in the Gospels that even his mother disapproved the course he was taking. What a sad and lonely time it must have been for Jesus when he first began to proclaim his message to the publicans and sinners, and at what a cost he did it! So far as religious fellowship was concerned he was homeless; he had cut himself off from all the sweet associations of his youth, all the background of worship and devout tradition to which he owed so much. Hence his warning to a young enthusiast who wished to join him without counting the cost. That cost was ostracism, misunderstanding, the disapproval of good and well-meaning men and women. A man must be very sure of himself, very sure of his vocation, before he dares that.

Turn now to our text, and you will at once perceive its intimate connection with this state of mind. "Lord suffer me first to go and bury my father." By the way, I ought to remind you that this mode of address did not necessarily imply any recognition of supernatural qualities in Jesus. The word translated "Lord" was equivalent to "sir" or "master," and the same speaker would have used it to any rabbi or religious teacher. What he saw in Jesus was a new teacher of extraordinary spiritual power, inculcating a new ideal of life, and he wished to devote himself to him. This incident gives us a glimpse of the intense effect which was being produced on earnest minds by the preaching of Jesus at this time. So impressed were some of his hearers by what he was saying, as well as by what he was, that they wished to give up everything

for the sake of possessing it. They wanted to copy his self-abnegation, to renounce the world, to begin living for other and higher things than those which usually occupied the minds of men. I understand it was not dissimilar to what takes place at all times of religious awakening. There is something like it taking place at this moment in Syria in the Bahai movement. Abbas Effendi, the present head of the movement, is a most remarkable man, gifted with marvellous spiritual insight and power, so much so that people go to him from all over the world, and many profess themselves willing to forsake all earthly ties for the sake of staying with him and sharing his work. The same was true of St. Francis in the early thirteenth century. When he himself forsook the world, and devoted himself to a life of poverty and simplicity in the service of the gospel of Christ, people came to him uninvited, and declared themselves ready to do the same thing. It is quite understandable that they should. People do grow weary of the scramble of existence. They become disgusted with the sordid ideals of the world—its lies, shams, hollow successes, vain delights, mean gratifications, cruelties, and mad rush after gain. The ancient question, "Why do ye spend money for that which is not bread, and your labour for that which satisfieth not?" is still being asked to-day, and there are always some in whom the answer to it takes the form of an intense longing to have done with the whole thing and live for something higher than can ever be expressed in terms of worldly good. I think you will all agree that there is something in human nature which operates in this way or makes us conscious of the impulse to do so. I wonder if there is a single individual in this congregation who has never felt anything of the kind. Have you never grown so weary of the battle of life, so sick and tired of contending for ephemeral advantages against your fellow-men, and so contemptuous of the motives which you find at work in every section of society, that you would have been glad to clear out of it, were such a thing possible, and seek some other mode of existence? I should not be surprised if some of you feel like it just now. When you look back upon yesterday, you are overpowered by a sort of dread of what awaits you to-morrow—the same old round of monotonous or uninspiring tasks, the same experience of human littleness, vanity, and spite, the same trickeries and deceits, the same craving for rewards that are utterly worthless in themselves, the same discovery of the undependableness of human assurances of fidelity, the same disappointments and shattered hopes. What more natural than that you should be saying to yourself, "I wish I could cut it all and never come back! The whole thing is so petty, so unworthy of our capacities for good—would that one could trust oneself never to live again on this level. Would that one could say to the world: Here, take your silly little prizes, and your equally silly little threats, and impose on others with them if you can; you will impose on me no more; I will never try again for the praise of men or fear their blame; I will fight neither for money nor position; henceforth the world will find

nothing in me to which to appeal; I renounce it for ever." Alas, I am afraid you would not find the matter quite so simple as that, and you know it. You are tied hand and foot by relationships and obligations from which you cannot get away without behaving like a selfish coward; in the very act of renouncing the world on these terms you would give the world an easy victory. And I am afraid, too, that you would only find you had taken the world with you, after all. If you cannot trust yourself to live above its ordinary incentives now you would not succeed any better by withdrawing from it.

But it is natural that you should wish to do it. All men do when they contrast their spiritual vision with the world as it is. And you can understand, therefore, what these men felt who came to Jesus with their offer to serve and follow him. When they were near him they were conscious of another kind of life than the one they were living; they felt and knew that he was emancipated from the world and its ways, that he lived on a higher level, that ambition, greed, vanity, and love of the praise of men were utterly alien to his mind, and yet that somehow his interest in human beings and his desire to help them were not less than theirs but greater. This was why they wanted to be with him, to share his privations and reproach, and live as far as possible the same life. But the man who asked the question contained in my text wanted to make terms. "Lord suffer me first to go and bury my father" meant more than the wish to perform a pious duty; it meant a wish to insure the future. The answer of Jesus sounds rather harsh until we realise this. "Follow me, and let the dead bury their dead" sounds like saying, "Stifle your natural affections; cease to sympathise with the sorrow of your family; let others perform the last tokens of respect to your father; turn your back on them all and come with me." It was nothing of the kind. The young man's father was living, not dead. The request to be allowed to bury him was the outcome of a wish to stay with him until he did die, that is, until he (the son) had made sure of his share in the patrimony; it would be most inconvenient at present to displease his father by attaching himself to an unpopular teacher and a cause that had provoked the contemptuous opposition of the society to which he belonged. If he did that his father might leave him out of his will, and others would get what should properly come to him. Far better to wait a bit, and then, when he did come to share the Master's work, he would not come empty handed; he would be able to help it all the better by having a little property at command.

Very specious, was it not? Do you wonder now at the sharp reply of Jesus? And yet it was not merely harsh. Jesus must have seen something worth getting hold of in this man, something sincere and that he could respect, for his word to him was, "Follow me!" He never said that except to men he meant to use and that he knew he could use. He must have seen that this man's heart was deeply stirred with the desire to devote himself to the service of the Kingdom of God. There was in him the making of an apostle, saint,

or martyr, but it was now or never. The temptation to postpone the decision had come to him in a very subtle guise, reluctance to antagonise his loved ones. It was no moment for compromise, so Jesus spoke straight and strong to the hesitating will—"Follow me, and let the dead bury their dead." The dead were those to whom this world's rewards were of the first importance, who were not awake to the heavenly vision. Let them indulge in prudential considerations if they chose; the disciple of Jesus must not imitate them; he must turn his back upon all this at once and for ever. "Let the dead bury their dead, but go thou and proclaim the Kingdom of God."

It will not take me long to press this word of the Master home to your individual conscience to-night. Do you realise, to begin with, that the original speaker of it is not dead? Jesus is alive: he is here: his spirit is speaking now in your heart and mine. This is one of the mysteries of existence, though we speak about it so cantingly and conventionally. Any life lived as Jesus lived his, any life that becomes a perfect channel of the love of God, is by death set free from bondage; it mounts up and up until it knows no barriers such as we know now between soul and soul. For instance, I am outside you at this moment; my life only interpenetrates yours a little way; the greater part of me is mystery to you and you to me—we are shut off from each other by the flesh. To be sure we are meeting and reacting upon each other in a wonderful way, and it is not only what I am saying that is doing it; there is something deeper than the words; there is a *rapport* of spirit which for the moment overrides all the obstacles imposed by the body. When an exalted soul is freed from the body, that power of penetrating other souls is enormously increased and intensified. It is like breaking a bottle of perfume in a great chamber; its fragrance seems to find its way everywhere. Or it is like going up in an airship; all the landscape lies open to you, though you could not see farther than the nearest hedge before. On the plane of eternal spirit all souls meet, and he who is liberated from the prison-house of self can on that plane enter and help every individual life that opens the door. I must not stop to discuss the matter now further than to say that I am convinced this is happening to us earth-dwellers to a far greater extent than we ever dream of. The higher a soul rises on that mysterious other side, the nearer it draws to the fulness of Christ, the more is it able to give of itself to those who need its help. As Browning has it.

"Through such souls alone,
God's stooping sheds sufficient of his light
For us 't the dark to rise by, and I rise."

When I say, therefore, that Jesus is here, you see what I mean. I mean exactly what I say. This is no mere pious phrase, but simple fact. Being what he is, the love of God made perfect, love victorious by the cross, there are no barriers he cannot pass, nothing material can keep him out; you and I are no mystery to him now, he knows all about us. He knows what I am saying in his name, and he does not have to wonder what I shall say next; it is his appeal, though uttered by an earthly

tongue, and rendered comparatively feeble by passing through an earthly medium. Realise that. There is more in the City Temple to-night than you can see, a glory hidden from your dull eyes, a sacred presence you do not apprehend.

And this Jesus of old is speaking to you as plainly as ever he spoke to the young man to whom he first addressed the words of my text.

And I want you to realise another thing. It is that what we commonly call life is really death. If you can discern, however dimly, something of the eternal world, something of the blessedness of the love of God, you are just beginning to live. I can imagine how the glorious beings on the other side, who once walked this earth as we do now, must smile to hear us speak of them as dead. It is we who are dead, we whose true life is wrapped up and shut in like that of the trees in winter, whose proportions are all wrong. What a tiny speck of life is ours, and how little we can imagine of the joy and wonder of a life that is no longer conditioned by mortal clay! I say you are just beginning to live, if, like these Galileans of ages past, you are beginning to lift your eyes to what is beyond the veil of sense and your thoughts to a good which has nothing to do with the ordinary joys of this world. It is to such as you that Jesus speaks when he says, "Follow me, and let the dead bury their dead." God forbid that I should fail to make plain the meaning of that call. The very fact that you are here means that you have heard it already. The world does not satisfy you; you cannot rest content with what it has given you or has yet to give. It has disappointed you, hurt you, crushed and trampled on you; or it has flattered you, lured you with promises, steeped your senses in its fleeting joys. But still somehow you cannot make terms with it, cannot feel at home. Am I not speaking to some who have revolted against the world's standards? Yes, I am sure I am—some of you have recoiled more violently than others from what you experienced yesterday, but there is not one of you who felt that life as you found it was the life you longed for. Some of you have had to have a sharp lesson before you came to that; some overmastering sorrow has laid you low, or you are weary and worn out with hope deferred; so you have turned to God. Some of you have been wallowing in the pleasures of sin and found them horrible or have had to suffer for it, so you turn to God. Some of you have seen so much of the utter worthlessness of the things that men strive hardest to get that you have made up your mind never to seek them more; so you too turn to God. You think there must be something better than these hollow and illusory incentives to human action which are held up before you day by day, and you are right. You have seen something of the light that never was on sea or land. You have been listening to the voice of him that spake as never man spake. Your soul is alive, quickened by the divine spirit, lifted on to a new level of possibilities.

Now listen to me. Never go back. Now is your opportunity, and heaven waits to see what you will do with it. Let others scheme and plan and thieve and lie for what has no relation to the deeper needs of

the soul; that they can do it, that they want to do it, that they can find any gratification in it, proves that they are dead as yet to the true meaning of life. You must not do it; you have seen the light upon the everlasting hills; you have heard the call of the eternal. Take care that you obey. For nothing on this earth is worth a moment's thought that is not the expression of the love of Christ. All else is dross.

LIFE, RELIGION & AFFAIRS.

RELIGION AND FREE THOUGHT IN FRANCE.

FEW branches of that great secular tree, whose leaves are for the healing of the nations, have suffered so severely from the ravage of the storms of history as French Protestantism. Yet neither deliberate and repeated mutilation nor other more accidental assaults of fortune have availed to rebuke its life. With every succeeding generation the poor tortured stump has clothed its deformity in the leafage of renewed youth and hope. It is a miracle of faith and renewal which ought to have compelled the attention and admiration of the Christian world. Yet how little account of that miracle even the neighbouring Protestantism of Great Britain has taken. How little we know of the great names which contemporary French Protestantism has added to the role of Christian thinkers and teachers. Of Auguste Sabatier we are just getting to know enough, no longer to confuse him with the historian of the Franciscan movement. But how much we ought to be indebted, and how little, in fact, we have allowed ourselves to be, to the Révilles, to Eugène Ménégoz, to Edmond Staffer, and to the many scholars who have given distinction to the lecture-halls of the Boulevard Arago. Charles Wagner almost alone represents for us to-day the traditional vigour and earnestness of the French Protestant pulpit. Of the other successors of Saurin and Claude (for whom his opponent Bossuet professed a "particular esteem"), of the Monods and the Coquerels, we know nothing, unless it may be occasional and distant report of the fame of Roberty and Wilfrid Monod at the Oratory. But the truth is that French Protestantism has still an intense and vigorous life of its own. Though it can number probably not more than three-quarters of a million of adherents, and is so well aware of its impotence to affect directly the general religious life of France that it wisely refrains from making the attempt, it none the less wields an indirect influence upon the attitude of thoughtful Frenchmen towards religion, which is not to be despised. No one interested in religious questions, at least in France itself, has failed to realise the immense influence of the writings of Auguste Sabatier in shaping the Modernist Catholic movement. And that movement has nowhere evoked more direct and disinterested sympathy than among some of the younger French Protestant pastors, especially of the South. There is M. Raoul Gont, at Monobler in the Gard, who has

just published under the title of "L'Affaire Tyrrell" one of the best-informed and most sympathetic appreciations of the great English Modernist that has yet appeared. Then at Montauban itself there is M. Henri Bois, the brilliant disciple of a brilliant master, the regretted Gaston Frommel. For the writings of Henri Bois, especially for his criticism of Le Roy's conception of dogma, Tyrrell professed the greatest admiration, though certain remnants of pietism in Bois' valuation of religious experience seemed to the more freely critical temper of the Catholic thinkers to limit unduly what was valuable in such experience.

That French Protestantism in its turn has gained in breadth of outlook and sympathy by its contact with Catholic Modernism is witnessed once again by M. Bertrand's admirable lectures on certain problems which the growth of "Free-thought" in France calls upon French religion to face and, if possible, solve. These lectures were delivered in the University Hall at Geneva in March and April of this year, and are now published as a small volume by Fischbacher, of Paris.* M. Bertrand, who is a pastor at Castrer in the Zarn, makes in this volume only the most incidental reference to Modernism, though we await with interest a detailed study of that movement which he is preparing. None the less, we can trace in M. Bertrand's criticism of "Free-thought" the influence of the Liberal movement in French Catholicism. His treatment of his theme seems, indeed, throughout to involve an implicit appeal to the traditional religion of France to fulfil the task which the circumstances created by history have made it impossible for French Protestantism even to attempt. That Catholicism in its orthodox form and temper cannot accomplish this task, that it will not even realise the conditions which would alone make its accomplishment possible, is, indeed, as apparent to M. Bertrand as it is to the rest of the world. Yet he exposes those conditions with unflinching sureness, and evidently looks to a transformed temper in Catholicism to accept and utilise them.

"Free-thought," according to M. Bertrand, is the conscious attempt to break with the whole Christian scheme of life as antiquated and impossible for the modern habit of mind. It is not only or even primarily a revolt against Christian theology. It is at least equally and with perhaps even greater insistence a revolt against all that is implied in the Christian scheme of ethics, against the ideas of humility and resignation, against the ideal of sacrifice, against the obligation of conscience itself. "It is not," to use M. Bertrand's own words, "one religious or irreligious doctrine confronting another, but a new world revealing its outlines, new conception of life taking form, a whole bundle of modern tendencies seeking concrete expression in a new mode of thinking and feeling, and aiming at the overthrow of the moral and religious ideal which Christian civilisation has established in order to set up a new one in its stead."

It is this character of "Free-thought"

that constitutes the real danger of the situation created by its existence and growth. Yet mere dogmatic opposition and blind hostility can only aggravate the seriousness of that danger. Truth must be able to persuade by the reasonableness of its own teachings and to dissuade by exposing the unreasonableness or insufficiency of the teaching it would resist. It is in this spirit that M. Bertrand sets himself to expose both the intellectual and the moral insufficiency of "Free-thought." In doing this he has to admit that "Free-thought" has but borrowed the weapons and even assimilated the spirit of Christian orthodoxy. It has deliberately immured itself within a narrow scientific orthodoxy of its own, which is already hopelessly out of touch with our conception of truth. It is not intellectually free and it is not modern. Its most urgent claims in its own favour are denied both by the fact of experience and by the verdict of adequate reflection upon experience.

"Free-thought" is a quasi-scientific dogmatism. But contemporary science has abandoned the dogmatic attitude and temper. It recognises frankly that its soundest generalisations are but working symbols, that they only contribute, and are only meant to contribute, to a more efficient handling of reality. They are in nowise a complete account even of that aspect of reality which they have seized for immediate practical purposes, nor do they give or pretend to give any account of the nature and purpose of reality as a whole. "Free-thought" would erect the generalisations of a single moment in the quest of truth into a permanent dogmatism. It would imprison thought within certain outposts of the field of life which it has recently captured, and then declare it free.

But it would do something more and worse. It would make the generalisations of physical science the basis of a new morality. Morality would be no longer the determination and the pursuit of what ought to be, but merely the systematisation and glorification of what is. The struggle for existence would no longer be an external condition which we are set as spiritual beings to transcend, but the permanent and sufficient law of human life. The Christian ethic must be replaced by the "positive" morality, enforced by the teachings of physical science, regarded as absolute and final.

This heartless and reactionary system derives its force from the attitude of the Christian churches towards it. It is the dogmatic temper of official Christianity which has provoked the dogmatic temper of "Free-thought." Only by abandoning the attitude which corresponds to that temper can it hope to induce "Free-thought" to question the validity of at least its more extreme positions. The system which enshrines the higher truth, the truth which is of more permanent value for the life of humanity, cannot afford merely to exclude other systems. It must seek to penetrate them. M. Bertrand shows how hopeful such a programme of penetration might be. In spite of the intransigent dogmatism of popular "Free-thought" in France, it has, like every other movement of human thought and life, its varieties of form and temper.

* *Problèmes de la Libre-Pensée*. Par A. N. Bertrand. Paris: Fischbacher, 1910.

Men like M. Gabriel Séailles are as far removed as possible from the unimaginative negations and the clumsy assertions of the popular school. And in M. Paul Desjardins and his fellow-members of the "Union pour la Vérité" "Free-thought" has acquired a distinctly religious spirit. Here is the opportunity of Christianity. If it in turn will but abandon its forbidding and barren mood of dogmatic affirmation and negation, if it will but throw itself into the work of revaluing the value and necessity for the worthiest human life of those ethical conceptions which it has inherited and of the religious view of life in which alone they can look for a complete justification and satisfaction, it will find in such men not only ready but expectant allies. And, however slow the process of recovering the popular habit of mind to a religious appreciation of life may be, that recovery will in this way, and in this way only, be gradually effected. To that end both Catholic Modernism and Liberal Protestantism are working with a fine intelligence which cannot fail of ultimate success. If "Free-thought" has a future, it will enter into possession of it only when it has absorbed the distinctively ethical and religious values which Christianity has preserved, only when it has ceased to be the mere negation of Christianity which it now glories in being.

SOME RAMBLINGS OF A HALF-EMPLOYED PREACHER.

II.

The Spiritualist Hall.

A morning at the Spiritualist Hall did not produce the definite and satisfying emotion that followed worshipping with the poor and unlearned "Peculiar People" and "Church of Christ," probably because I am not clairvoyant. Whether it is my misfortune or my fault, I do not know, but I certainly *felt* nothing at this service. There was no sense of being in the company of souls bowing in the felt presence of the Eternal, nor was there the faintest thrill of any "spirit presence of those who had passed over." The meeting was called (on the notice board) a religious service. I will not criticise the description; hymns were sung, musically correct and pleasing, but fire and earnestness, *nil*. An ethical reading followed, the subject of which I have entirely forgotten. Then a young lady, who came in late, gave a "trance address" upon the subject, "All things work together for good." I would not dare to say that the young lady was not in a trance, but if so, there was nothing to distinguish the address from an ordinary, mediocre, short, and superficial talk on what might have been a deep philosophical and religious theme. I could have done as well myself without a trance. More singing, and then what is called, I believe, "psychometric manifestations," which consisted of the collection in a tray of various objects from the audience (in my ignorance, and minus *rapport*, I put a coin on the tray, but it was not accepted as "there are too many conditions surrounding money"), which were placed before the young lady, who took them up one by one.

After a short manipulation of each, she was in "communion" with some relative of the owner who had "passed over," and who gave advice through the medium as to what course of action should be taken in certain contingencies. The advice may have been sound, wise, and good—I do not know, for the contingencies were not described, nor were the suggested courses of action specified—nothing more definite than such as this: "if a certain crisis which you have been thinking about should come to pass do not be moved from pursuing the line of conduct you are contemplating." To my dull soul, which is not clairvoyant, it all seemed very vague and general; so general and impersonal did the advice of the spirits appear to me that it would have been equally applicable if it had been interchanged throughout all the items. I do not want to be hypercritical—I am trying to avoid it—but really I cannot help closing this report by saying that I have had my bumps felt and my character described by a phrenologist; I have seen shrewd gipsies; and I have read Old Moore's almanack; a combination of these three is the best condensed description of these proceedings that I can do. It was all very esoteric, occult, and clever, but really I cannot get away from my old-fashioned preference to get my inspiration of religion from the man whom the common people heard gladly.

The Reformed Church of England.

The Reformed Church of England has a fine church in this town. On the morning of my visit there was a good congregation of apparently "well-to-do" people. The service was almost exactly the same as that of the usual evangelical type of the established Church. There was a large choir, mostly of ladies, and the singing was devotional, artistic, and congregational. A gentleman from among the congregation ably read the lessons, and I felt that this was a welcome change from the conventional separateness between the clergy and the laity. The preacher was a broad-thoughted man. His sermon dealt largely with facts of life that confirm the hypothesis of evolution. I was hoping to hear from him some corresponding liberal interpretation of the first lesson (Genesis i.), but it did not come, perhaps it was too much to expect as yet. On the whole, I felt that real religious influences were at work in this church, and that is something to rejoice in, notwithstanding very important theological differences.

The Congregational Church.

On another Sunday morning I went to the Congregational church of the town, a magnificent church, a magnificent organ very skilfully played by an organist whose musical degrees are quoted next to those of the minister on the notice board outside; a congregation of at least 1,500, every seat full before the service began, additional bracket seats in the aisles also being occupied. Beautifully printed complete programmes of the service, quoting hymns, lessons, organ voluntaries, and announcements of all the church activities during the coming week, were supplied to every worshipper. There was a fine choir of mixed voices; fortunately one was unable to closely judge the quality of the

voices because the congregational singing was so full, both in volume and distribution, that the choir was entirely merged in the grand tide of general worship song. The preacher was an able, scholarly man, an M.A. of young middle age, fluent, deliberate, thoughtful, earnest, and devout. His address to the children was a recital of the pathetic story of the love and devotion of Charles Lamb to his sister Mary. The sermon was based upon the words "The simplicity and purity that is toward Christ." It was, of course, a thoroughly well-conceived and skilfully-constructed discourse, an earnest exposition of the need in to-day's life of a consecrated straightforwardness and directness, with the ideal Christ ever in view as the object and purpose of living; there was little that was original or striking. To my humble way of thinking the preacher dwelt rather too much upon the secondary meaning of "simplicity," viz., straightness; and too little upon its primary significance, viz., unmixedness. But it was good to feel that his earnest scholarly thoughts were reaching 1,500 souls, and must bring forth good fruit. I looked round on that vast gathering in that splendid sanctuary, and came away stimulated and yet depressed, for on the evening of that same day I preached to twelve people in our little church.

Here my rambling report for the present must end. I thank God for all the religious work that is going on under every name under the sun. I will less and less criticise them, while I more and more strive to impress the Divine thoughts that I have heard, and felt, and seen.

THE LIFE OF THE FLOWER.

Of course they are perfectly right, those sensible people who tell their children that every flower is the fragrant and gorgeously-arranged abode of a beautiful fairy, instead of merely explaining in botanical terms its classification and construction. The most important thing about a flower is not, after all, the way in which its stamens and petals are arranged, important as that is, but the fact that it enshrines something at once exquisite, elusive, and imperishable as our own souls—that it is itself, if you will, a glowing fragment of life interpenetrated by the mysterious forces about which even the physicists can scarcely speak nowadays without catching the accents of poetry.

The small people to whom we tell our pretty stories cannot, naturally, enter into the almost reverential feeling with which a thoughtful man or woman watches the flawless rose unfolding, but, near as they are to nature's heart, it is quite easy for them to believe that flowers have sensations similar to their own. "The daisy is so tired—she is going to sleep," they say tenderly; or "the lilies were hot and thirsty when the rain came, but now they have had a long drink, and are very cool and happy." This is how we all ought to speak, and if the majority of grown-up people rarely do so unless they are talking to children, it is because almost unconsciously, owing to the fact that the world is too much with us day by day, we have become so prosaic and unimaginative that

we can allude to entities palpitating with life as if they had no more animation than the pattern of a wall paper. Too many people, also, regard flowers as ornaments merely, like Dresden china or Venetian glass, and look at them with a calculating eye for decorative effect as they dispose them in vases on cabinets or tables encrusted with ormolu, not so much as asking the lovable things whether they are happy in their environment. Then, when the delicate colouring of roses and carnations, of lilac and anemones has faded, the poor blossoms are carelessly thrown away and replaced by others without a thought being given to the mysteries of which they pathetically strove to speak in language that is never understood save of those to whom beauty is truth, truth beauty.

We are told by modern scientists that matter, as it was understood even a few years ago, practically exists no longer. For the mystic, the poet, and the artist, however, it never did exist, except as an expression of something that infinitely transcends it; and only the man of imagination knows how thick is the veil, now falling fold by fold, which has always hidden the glory revealed to him from the narrowed eyes of the rationalist. But at last the most sceptical-minded have been thrilled by prophecies which take the unwilling reason captive, and no one knows what a day may bring forth now that a germinal kind of intelligence has been detected at work even among corpuscles, the volume of each of which "bears to that of the atom," as Sir Joseph Thomson said at Winnipeg, "about the same relation as that of a speck of dust to the volume of this room." This is wonderful enough, but it does not tell us any more than the wild-rose, silvery with dew, whispers to some whom the gods have called as they touch it with their lips on a sunny June morning. And that winsome theory about the response of plants to stimuli—is it not written in the magical verses of Shelley which he wove for our everlasting delight? Science, after all, does but travel slowly in the wake of the poet, cautiously endorsing his shining fancies long after he himself has become "gold-dusty" with his wanderings among the stars; and to every one who feels a sudden sense of exaltation—a desire to worship and give thanks—when he catches sight of daffodils dancing in the spring sunshine, or comes upon a patch of bluebells on some woodland slope, the authentic spiritual appeal is made with a force before which the psychologist stands dumb.

It is, perhaps, the *livingness* of flowers, the wonderful passion for existence manifested in their beautiful lines and radiant colours, that astonishes us most when we think about them. Insatiable as we ourselves are for richer and more soul-satisfying forms of self-expression, we gaze with wonder at the lightly-flung trails of purple-blossomed clematis, at the harebell swinging from its pliant and tenuous stem, at the yellow crocuses nonchalantly shedding their tissue-like wraps as they rise from the brown mould, at the creamy-hearted rose daily growing more splendid and fragrant on the high bough where she is so mercilessly tossed about by the wind. It all seems so easily and miraculously done, as if the invisible roots were actuated by

the immediate inspiration of genius, and dowered with an instinct for perfection which makes all our talk of ideals, unattainable except by hard toil and effort, sound, futile and immature. Doubtless the flowers have their struggle: we know that, like mankind, they have to adapt themselves to their environment. But the fact remains that, quite apart from their loveliness—or perhaps because of it!—they seem brimful of a joyous ecstasy which we do not usually associate with human beings except in the days of early youth. Can it be that over and above their mission of beauty they have been entrusted with wonderful cosmic secrets which they are for ever trying to disclose, but which, at present, are only revealed to singers and mystics? Sometimes one feels that it must be so, but the thought is not without its sadness, for it is clear that the race has a long way to climb up the steep slope of evolution before it reaches the heights of vision now only scaled by a few rare and intrepid spirits.

However vague and inadequate our speculations may be about the mystery of life—and we are never more conscious of that mystery than when we try to explain the processes of a flower's growth—there is something in the frailest blossom that we crush in the grass beneath our feet that has the power to make us happier than kings. The reason of this is hidden in the depths of our inmost being. That intense and almost overwhelming feeling of delight which sets the pulses leaping as we tread some moorland track flaming with yellow gorse, or cushioned with clumps of bell-heather, is not wholly born of our passion for colour, nor yet of the sense of physical well-being induced by exercise and exhilarating air. It is born, rather, as Wordsworth knew so well, of that consciousness of the mighty power of Love, imperfectly mirrored in the beauty of the earth—yet working through all its transmutations towards a great end—which underlies the conceptions of both art and religion. The glorious riot of purple and gold which gives us such an indescribable feeling of pleasure not only intoxicates the senses, but gives rest to the soul, for it symbolises in a fashion never to be adequately explained the immanence of the Eternal in transitory forms, and, like Blake's vision in "Eden's Breathing Garden," brings us nearer to the unveiled face of God.

The same thing happens whenever we behold the sun burning through the silken petals of a rose-coloured poppy, which then seems to become absorbed in the fiery splendour which consumes it; or when we peer into the fluted cup of a convolvulus, tinted like the dawn—into the tightly-curved and velvet heart of a damask rose—into the bee-haunted depths of a great white lily. The beauty of all these singularly affects us, we hear the delicate music "felt like an odour within the sense," which always seems to belong to flowers, but more than all we are thrilled to the core of our being by a certainty that every ideal of perfection which has inspired the heart of man since he became a dreamer of dreams, will ultimately be fulfilled—if not here, then in other worlds. What does it matter if the fabric of leaf and petal perishes, if the tides of blue and

crimson and gold ebb away when the blossom dies? Nothing really is destroyed that contributed to make it a thing of wonder, and its vital essence will permeate fresh manifestations of beauty in the days to come. The millions of daffodils, buttercups, hyacinths and violets that pass away with every spring would seem, for all their sweetness, to have spent their lives in vain; but the Spirit which breathed through them, as melody is breathed through a reed, preserves the type eternally, and will yet again apparel the world in a garment of living green, brodered with daffodils, buttercups, hyacinths, and violets. Dull as we are, we know that this fact is true, and no man can at least be said to lack faith, who, going into his garden on a bleak morning in February, lifts dank leaves to see if the snowdrops are yet showing their innocent faces. It has been said that "we obey laws that we know not of," and as truly may it be declared that we are buoyed up by hopes which we cannot defend, at present, by any authentic method of science. But truly we are children of splendour and flame, and it is simply the most natural thing in the world that we should look onward to a time

"When, from this threshold of being, the steps of the Presence, this precinct, Into the matrix of life darkly divinely resumed,
Man and his littleness perish, erased like an error and cancelled,
Man and his greatness survive, lost in the greatness of God."

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

THE SOCIAL PROBLEM IN THE VILLAGES.

MR. FORDHAM began his three interesting articles by suggesting a distinction between the social problem of the country and that of the town. The two problems are one and the same; and if some are trying to solve it in the country without any consideration of town life, and others are at work upon it in the towns regardless of the country, it is only because they none of them fully comprehend the matter. The one great problem for both town and country is that of getting for all who are able and willing to work such employment as will provide them all they require for healthy, independent life. Of all our main social problems this is the one that ought to receive our very first attention because it has to do with the only sound and solid basis for a healthy social system.

Now there can be no doubt at all that, as a starting point for the complete solution of that problem, work upon the land under proper conditions is the most hopeful of all possible applications of labour. Only be sure that the conditions are the proper ones in the interest both of the individual and the community. However good your intentions and commendable your zeal, by

going the wrong way to work, even upon the land, you may waste your time and your energy and your money. What is worse, you may be getting in the way, and impeding the coming of what you are trying to bring about. You may be doing some good, and may materially benefit individuals; but you may also be diverting public attention from more effective measures, may be lulling the public conscience with a false but comfortable conviction that all that is necessary and practicable is being done; and, by working upon false principles, may be only heaping up troubles for generations to come.

Now if there is one fundamental principle of sound, social economics that ought by this time to stand out clearer than all others, it is that the ownership of the land should be vested in the community. All far-seeing reformers recognise this. They are convinced that not only is the private ownership of land at the root of all the worst of our social troubles, but that public ownership is the ideal to which we must at least approximate before we can see any hope of getting rid of those troubles. If they are not all mistaken, then, where is the sense of setting up organisations all over the kingdom for publicly buying out one large private landowner in order to afford facilities for the creation of five-and-twenty small ones? It is true that legislation has sanctioned it, and it may be granted that if any private person is to be the absolute owner of a piece of land, it should be the man who is to till it for a living. But if the system of private ownership originated in mere military filibustering, and as a principle is false and unnatural, why adopt it as the basis for a new departure? On the scale of small holdings it may work out very well for a time just as it does in the largest farms. Under certain conditions the worst of principles will often work out all right. But a bad principle is bad, whether the scale of its application is large or small, and sooner or later this will become as apparent in the matter of small holdings in the country as it has already become in the small building plots in the slums of our great towns. By planting on the soil an indefinite number of small landowners, you are creating a new class—a class of men of limited resources, and, as a rule, of narrow intelligence and experience, combined with the strongest motives for becoming conservative in all their aims and instincts. They will come to be a strong and subservient reinforcement of the anti-progressive ranks of our landed aristocracy, and will be always more inclined to look for something in the nature of Protection than to rely on the advance of science, improved methods, and more intelligent management.

Then, again, if there is one tendency of modern productive and distributive industry more clearly evident than another, it is the tendency towards large schemes, more and more elaborate organisation and minute specialisation. Broadly speaking, all commercial and industrial enterprise is necessarily carried on upon an ever-increasing scale, and with a greater subdivision of labour. Where is the wisdom of assuming that in the largest and most important of all our commercial interests there is no such drift or is likely to be?

Of all our industries why is farming to be the one that can be carried on as advantageously upon a small scale as upon a large one? I know what are the usual answers to this, and I am well aware that there are parts of the world both at home and abroad where facts seem to support these answers. But I am nevertheless prepared to maintain that just as the shoemaker's stall has had to give way to the machinery of the large factory, and the small grocer's shop to the big store, so in the long run will the small grower for the open market—not the grower for his own consumption, be it noted—have to give way to the large one. As a matter of actual fact the consolidation of small farms into large ones, and of large ones into still larger, is going on all over rural England just as unmistakably as nearly all other businesses are consolidating in the towns. If we want a real and permanent reform, is it wise to ignore this? Why not set about it on lines of natural and therefore permanent tendency?

Then there is another consideration. Everybody knows that one of the greatest difficulties of the average farmer is the scarcity of labour. This movement, in so far as it is successful, will tend greatly to increase that difficulty. That is really the secret of the apathy and opposition of local authorities of which Mr. Fordham complains. Those authorities are, of course, often largely interested in agriculture, directly or indirectly, and they foresee the trouble the Small Holdings Act is likely to bring upon the established agriculturist if at all extensively carried out. If it were proposed to plant out upon the land a large number of unemployed and dependent men, it might be worth while to do it whatever the effect upon the farmers. But the men who are being assisted to become their own masters are not unemployed. They are usually the established farmer's best hands, and it is not easy to see how medium and large farming is by and by to be carried on and developed and improved if they are all to be set up in business upon their own patches. There seems to be the most serious risk of hindrance and injury to the ordinary farmer by thus adding the attraction of the small holding to that of the towns, whilst the irresistible play of economic forces will sooner or later reveal the fallacy of the idea that commercial agriculture can permanently be carried on with success upon the small scale which all other industries are abandoning.

GEORGE F. MILLIN.

A REMINDER.

WE would again draw attention to the appeal which was made in *THE INQUIRER* a fortnight ago, by the Rev. R. H. U. Bloor, for contributions on behalf of a man in whom he is much interested. The fund which Mr. Bloor and some friends have started has already met with some support, and it is hoped that further help will be forthcoming, as the case is that of a man who is trying to get away from an unfortunate past which may never be lived down if he does not receive a little assistance now.

CORRESPONDENCE.

HALF-EMPLOYED CHURCHES.

DEAR SIR,—In your issue of this week a sentence by “A Half-employed Preacher” has inspired me to write to you on a theme I have long wished to address you on. The sentence is: “If this burning reality of faith and gladness could but be welded on to the sweet reasonableness of Unitarianism we should have the ideal religion.”

I suggest that such a welding has taken place, and the result is seen in the majority of the Sunday morning Adult Schools scattered throughout our land.

I wish this idea could be taken up by all our District Unions—that wherever we have buildings suitable, and not used between 9 and 10.30 a.m. on Sunday mornings, they should be offered to the Adult School Union for them to organise new schools. The adult schools continue our traditions of freedom, reverence, and worship. We ought to do our best to help them, and I am confident that it is the step I have suggested that is needed to revivify almost decaying churches.—I am, yours &c.,

J. W. BELFIELD.

4, West-street, Swadlincote,
South Derbyshire.

UNITARIAN SERVICE AT WAREHAM.

SIR,—Every summer a good many Unitarians go to Swanage. Will you allow me to call their attention to the Unitarian service held every Sunday evening at Wareham? A train leaves Swanage at 5.30, arriving in ample time for the service at 6.30; and a return train leaves Wareham at 10.14, reaching Swanage at 10.38. As this is rather a late return I would add that it would be a pleasant drive of ten miles each way if a party could be made up for any of the Sundays in August. I am planning such an expedition for August 21, and shall be glad to hear from any who would like to join it, or to make a similar arrangement for any other day. It is doing a real good work in holiday time to visit our lonely churches.—I am, &c.,

H. SHAEN SOLLY.

Southcote, Alexandra-road,
Parkstone.

BOOKS AND REVIEWS.

BOTH SIDES OF THE VEIL.*

PROFESSOR WILLIAM JAMES, in recommending the MS. of this book to the American publishers, said that it was from a companion of his in psychical research, “who from a state of doubt has won through to a faith in human survival in a spiritual order which continues the visible order,” and he went on to describe it as “a genuine record of moral and religious experience, profoundly earnest and calculated, he should think, to impress readers who desire to know adequately what deeper significance our life may hold in store.” With this high commendation

* Both Sides of the Veil. By Anne Manning Robbins. T. Fisher Unwin. 4s. 6d. net.

in mind, we sat down to the study of the book in a specially receptive and appreciative mood. And with the first part, in which Miss Robbins tells the story of her life, we were not disappointed. It is a deeply interesting and convincing narrative, the writer's purpose therein being to establish her reliability as a recorder of the "communications from the other side" which follow on and form the substance of the book. Among her qualifications for the function, it is to be mentioned that she is by profession a stenographer, and, as such, has occupied various responsible positions. The communications published in this volume took place through Mrs. Piper, the well-known medium; they were taken down by Miss Robbins in shorthand in the course of the sittings; they purport to come from a Mr. A. P. Martin, familiarly known as "the General," with whom Miss Robbins had for many years before he died (or, in spiritualist parlance, "went out") been associated in her professional capacity. As to the reality of these communications from the other world, Miss Robbins is apparently quite satisfied in her own mind; but her convictions on the point do not make her dogmatise, and she expects her readers to form their own judgment in regard to them. Our doubts and difficulties begin when we turn our attention from the recorder to the medium. Miss Robbins has been long and intimately acquainted with Mrs. Piper, and has evidently a sincere admiration for her character, and we may very well believe that in ordinary life Mrs. Piper is all that her friend takes her to be. But, from what has been noticed in cases of dual personality, we should be inclined to suspect that a person who, in normal life, is altogether trustworthy may not be so in the abnormal or trance condition. For her vagaries in this condition—supposing them to be such—Mrs. Piper may not be at all responsible. And when we turn from the medium to the communications themselves, our will to believe breaks down completely. They seem to us the veriest twaddle and moonshine. Here, for example, is a passage in which the General is reported as saying: "I am set up here [*i.e.*, on the other side of the veil], I am held here, and there are three clergymen, one behind me, one on either side holding me up, and telling me to talk, and I am talking to Hiram [a friend there], and Hiram is repeating it after me, and I am trying to do a sum in geometry. That is just what I am trying to do. And since I am not fully equipped in that problem, perhaps you can understand something of the difficulty." To this Miss Robbins replies: "I think you are doing wonderfully well." What she assumes to be communicated from another world is more likely, we think, to represent the disordered functioning of Mrs. Piper's mind.

THE JOHANNINE GOSPEL.*

"In Research and Debate" no book in the New Testament has been more in evidence than the Fourth Gospel. The discussion began, as Prof. Bacon proves,

* The Fourth Gospel in Research and Debate. By B. W. Bacon, D.D., LL.D. London: T. Fisher Unwin. 15s. net.

as early as the last decade of the second century. At the end of the first decade of the twentieth it has not ceased. Partly, interest in this gospel is due to its relation with the Johannine epistles and the Apocalypse, partly to the nature of the narrative in comparison with the synoptic tradition. But, supremely, the debate arises out of the claim that John's portrait of Christ is the work of the most intimate disciple of our Lord. Less than a generation ago, Bishop Lightfoot could denominate the antagonists of this claim "Rationalists and Unitarians." To-day, when a leading Unitarian defends the genuineness and many evangelicals deny it, such phraseology is impossible. It is one of many signs that a scientific examination of the question at issue is at length to be freed from theological prepossessions. The form of the question has also changed. "In our day the debate concerns not date, but authorship, because the most radical opponent can easily afford to grant the utmost claims the conservative scholar is able to make from the external evidence as respects the mere existence well before the end of the first century of a compact body of teaching like that which we find in the fourth gospel." Prof. Bacon's conclusions, after an exhaustive inquiry into the evidence, external and internal, may be thus briefly summarised. The Gospel and Epistles are not apostolic, and the Asiatic residence of the Apostle John is not proved. On the contrary, there is good reason to think he died a martyr in Jerusalem. The editorial imputation of the apocalyptic vision to the apostle is unwarranted. The Gospel has been edited and revised. Originally, it is the work of "some such Paulinist of Jewish origin and philosophic training as we might imagine Apollos to have been." Its historical value is infinitesimal, and the notes of time and place are legendary additions.

The result seems apparently to reduce the Johannine writings to the low level of the apocryphal gospels, but this is far from being the case. The concessions of so radical a scholar are extremely valuable. "Acquaintance with western Palestine and with Jewish ideas and literature frequently appear." In regard to the date of the last supper, "it is the synoptists who are in error, and not the fourth evangelist." "The ancient tradition which assigns the origin of the Johannine writings to Ephesus, and the approximate date (close of first century and opening decade of second) is in substance correct." The appendix is intended "to suggest the identity of the disciple whom Jesus loved with the evangelist, and in a more veiled way to identify this disciple with John the son of Zebedee."

Accepting these judgments, it may be urged that their author has not allowed full weight to the Ephesian witness to the apostolic connection with the Gospel. The old idea of the unity of the Gospel is now, to a greater or less degree, admitted on both sides. If we regard John's martyrdom as not proven, the nature of the Gospel is not inconsistent with its authorship by a Johannine school. In Ephesus, disciples of John would not escape the influence of the apostle to the Gentiles. In any case, whatever we may

conclude as to the author of the Gospel, we must agree that Prof. Bacon has rightly estimated its abiding value. It is a "spiritual gospel" to be spiritually discerned. "Its interpretation of the person and career of Jesus *sub specie æternitatis* is the maturest expression of the great effort of Paul to know him, not after the flesh, but after the spirit." This does not mean that we must accept such an interpretation as ours. "True loyalty to Paul and Apollos is shown not in adopting ready-made the system of thought with all its local and temporal limitations by which they endeavoured to set forth their conception of the life of man in God, the life of God in man. The revelation lies in the fact, not in the particular interpretation by which men seek to fit it into their systems of thought." Here is the justification for research and debate relative to the Fourth Gospel. In words, quoted by Prof. Bacon, "Things eternal are seen through things temporal, space and time in all their rich variety, colour, and movements are servants of the Highest. In his textual criticism, his analysis and rearrangement of documents, his assignment of books to their proper place in the process of human development, the devout scholar is preparing the way for a closer vision of the coming of the kingdom of God."

We leave the latest work on the Fourth Gospel with profound respect for the learning and impartiality of its author. If this is not the last word on the great questions in debate, it is at least a statement of the problems which cannot be overlooked, and constitutes a conspicuous addition to the arguments against apostolic authorship in the traditional sense.

BEAUMONT AND FLETCHER.*

It is to be hoped, for Mr. Waller's sake, that the number of those who "cannot read Beaumont and Fletcher but in folio" is rapidly diminishing, and that many will take the opportunity afforded them by these admirably "got up" and cheap volumes of becoming loyal Elizabethans. These plays will probably never be acted again, "their brief, glad day is over"; but to read them is like a tonic. After our mincing speech their words have a flavour.

We have five more plays: the quantity of Beaumont and Fletcher in them is a little doubtful. The first, "The Woman's Prize," is an early work of Fletcher, and is a sequel to Shakespeare's "Taming of the Shrew." Our dashing Petruchio is married again. His friends are very sorry for his wife, as on his former marriage they had been for him, but the unexpected happens again, and the tamer is tamed. It is an excellent idea, and the opening situation is in a fine comic vein, coming after Shakespeare's play, but in the end Fletcher's issue, with more pretension, is much narrower than Shakespeare's, and beside Shakespeare's Petruchio, who comes a-wooing in the spirit of a Drake or Raleigh, Fletcher's Petruchio makes but a poor fight of it.

* Beaumont and Fletcher. Edited by A. R. Waller. Vol. VIII. Cambridge English Classics. Cambridge University Press. 4s. 6d. net.

The plot of "The Island Princess," the next play, is most dramatic. The Princess will give herself to the man who rescues her brother, hoping that the man she loves will do it, but it is done by another, and the doing of it is in the free-breezy-devil-may-care Elizabethan style. But the pitch of the play is not sustained, and the high temper of the chief characters fizzles out. The same is the case with the fourth play, "The Coronation," generally held to be Shirley's. There is a fine tone in the first three acts; a promising intrigue, and the surprise of the Queen's choice is well done, but the discoveries to bring about the conclusion are puerile and make it tame.

We do not think "The Noble Gentleman" is as feeble as does Fletcher's excellent biographer. The situation is, if not very novel, very comic, but its possibilities are certainly not worked out with that superb adroitness that Fletcher has shown in other works, and so this comedy is often repudiated by his lovers. The authorship of "The Coxcomb" is doubtful too, but we can indulge our belief that the tenderness of Viola and the fantastic moods of her lover are the work of Beaumont. There is a curious unity in the whole work—so why not Beaumont and Fletcher?—whose "dear-ness of friendship" was due to a "wonderful consimilarity of phansy."

SUPER-ORGANIC EVOLUTION: NATURE AND THE SOCIAL PROBLEM. By Dr. E. Lluria. English translation. London: Williams and Norgate. 1910.

MANY thoughtful persons have for long been convinced that the bearing of the doctrine of evolution on the meaning and method of social progress is in the highest degree ambiguous. The doctrine of evolution can be invoked with equal plausibility on behalf of the most divergent programmes. Thus, Spencer argues from the facts of biological development that government will first be limited to the maintenance of "order" and the enforcement of (so-called) "freedom of contract," and will then be gradually superseded by *voluntary* co-operation based on the universal recognition of proprietary rights. But Spencer was an individualist before he adopted the development hypothesis; and there are those who, while they adopt the general principles of his philosophy, hold that the State is destined to monopolise all the instruments of production and direct the whole industry of the people, it being understood that by the "State" is meant the completest possible development of Democracy—of "self-government." Dr. Lluria represents this position, which he explains and defends in the book named above. "The only legitimate capital," he says, "consists of the human organism and the forces of nature, factors of production which cannot harmonise with justice and the law of evolution unless collectively sustained and directed. The earth for all, natural energies for all, talent for all; this is the fair division of future society." It is, then, according to Dr. Lluria, highly important to "re-establish man according to the law of evolution," to apply capital,

diverted to the enrichment of a few to the common store, to "continue the biological history of the human race," wearied by the selfishness and injustice of three thousand years of "civilisation." The argument of the book is that this kind of collectivism is the goal towards which natural evolution points.

We are accustomed to being told, in the name of "evolution," that the present social disorder is justified because it allows a limited number of energetic and acquisitive persons to amass wealth; we are accustomed to being told that "evolution" prescribes occasional doses of the regularised slaughter called "war," for the moral benefit of man, and that "evolution" teaches that the incapable, the sick, the weakly, the hereditarily diseased, should be left to their fate. It is therefore not a little refreshing to find a competent student of biology and physiology maintaining that human beings, killed by misery, hunger, unhealthy conditions, do not fall victims to "natural selection," but to a social organisation which is as stupid as it is selfish; and that it is absurd to think that the blind, unconscious action of natural selection is a principle applicable to human society.

Dr. Lluria makes use of the most recent biological and physiological conceptions in support of his main thesis. It must be said, however, that while his argument is instructive and suggestive, it is in some places lacking in lucidity and in others it is highly technical; and in neither of these respects does the translation—which contains a great deal of bad English—make the reader's task more easy. One of the author's fundamental conceptions—the assimilation of *life* to a *rhythm*—is insufficiently explained. And the author starts from a "monism" which at times is indistinguishable from materialism. What his argument requires is not the assumption of materialism, but the more modest and admissible assumption that some mental processes can be symbolised or mentally pictured in terms of processes in brain and nerve. Yet in spite of such difficulties as these, the book, which is written with enthusiasm and competent knowledge, is well worth reading.

S. H. M.

The Sunday School Quarterly.—A goodly proportion of the July number of the *Sunday School Quarterly* is occupied with a subject than which at the present juncture nothing could be more appropriate, viz., the methods of Sunday-school teaching. Most Sunday-schools, including our own, have been concerned with what they should teach rather than how they should teach. Miss Murray's admirable paper on "Froebel and the Religious Development of Children" indicates what is a better line of advance, and insists that besides knowing his subject, the teacher must know something more important still—the child, what ideas the child can grasp, by what means he does grasp ideas, and how these ideas are likely to affect his conduct as a human being. She points out the absurdity of teaching little children sentiments which are outside the range of their experience, as, for instance, those of the hymn, "Lord, thy

children guide and keep," the ideas of which are quite unintelligible to any normal child. Mr. Lister and Mr. Thornhill contribute suggestive papers on "The Archibald System" and the North Midland scheme of religious training respectively; while the editor has induced Mr. F. J. Gould to give another of his inimitable lessons. This issue includes also from the able pen of Mr. Weatherall the first of what promises to be a very useful series of articles introductory to the study of the New Testament. We were glad to read in full Mr. Morley Mills' paper on "The Teacher as World-Maker," which made so good an impression at the annual meeting of the Manchester District Sunday School Association.

THE current number of *Mind* is mainly of interest to the specialist. Mr. Joseph opens with the first part of a criticism, written with admirable clearness, of Professor Stout's view of the development of the perception of external objects. Mr. Carritt contributes an analysis of the nature of our conception of the sublime, while Mr. R. B. Perry writes on "Modern Idealism," which he maintains is essentially the same as the idealism of Berkeley

MESSRS. LONGMANS, GREEN & Co. have just issued an authorised cheap edition of the late Mr. Lecky's "History of the Rise and Influence of Rationalism in Europe," which has hitherto been published in two volumes. This edition is in one volume, and the price 2s. 6d. net.

FOR THE CHILDREN.

HOLIDAYS.

WE are all looking forward to breaking up. Holidays have always a great enchantment, especially at this time of the year. There is a delightful mystery about the time they are to begin. We watch for all the signs, the making-up of the registers, the collection of the ink-pots, the preparation for prize-giving, and this curiosity makes us the happier. What are holidays really? Well, they are really *holy* days, at any rate that was how the word arose.

Those two words don't sound quite as pleasant as the one longer word, do they? You remember that Mr. Squeers in "Nicholas Nickleby"—that cruel one-eyed schoolmaster—used to teach his boys in a very strange way. "C-l-e-a-n—clean," he would say. "Clean—verb, active, to make bright, to scour. B-o-t-t-i-n-e-y—bottiney (Mr. Squeers was an awful speller), a knowledge of plants," and then he sent the boys who spelt the words to clean the windows and weed the garden. Well, suppose your teacher said to you "h-o-l-i—holy, d-a-y-s—days, holy-days; go and have them," you would think it strange, wouldn't you? "A month of Sundays?" you might say, "Never; I would rather go to school, and be kept in every day," and you would pout and say it wasn't necessary for old So-and-so (the headmaster) to tell you to be sure to come back at the

proper time, you would want to come back before! I can quite understand, I remember, how tedious Sundays used to be at the seaside when I was little, how the sermons seemed twice as long as usual, how our fingers were itching for spade and pail. Yet the first meaning of the word "holiday" was "holy day," and it was a day of religious services or feasts in honour of some saint or some great event in religious history.

When you see the word "holy" you think of long faces and solemn people. "Holy" is one of those words we don't very much like, yet it really means nothing else than being wholly or completely good. So to make holidays *holy* days is just to have as much happiness as we can in the best possible way without lessening any one else's pleasure. We never really have a complete holiday, for we cannot give our minds a total rest we should be idiots; if we did, so a holiday is really a *change*. We should make it profitable by reading good books, playing healthy games, and doing beautiful things.

"Two halves make a whole one," you say at school, and you would be shocked at my ignorance if I said they made even $1\frac{1}{2}$, and yet I think that if you spent the first half of any one of your holidays in helping your mother or any one else in need you would get so much joy that you would say it required a much larger fraction to express the value of that day.

Holy men in the olden days were men who did very strange things. One stood on a pillar for years, never washing himself, and exposed to the wind and rain, because he thought it pleased God. Now we think it is better to be clean, and to do some good service, and holy days and holy work simply mean living as best we can and doing our work in the best possible way.

So let us spend all our holidays as real holy days. Remember, it is not *my* holiday but *our* holiday, and try and make all the other people happy who may be spending it with you. Be good and cheerful, and your mothers won't say "holidays are a nuisance," and wish for "Black Monday" to come again.

W. K.

MEETINGS AND SOCIETIES.

AMERICAN RELIGIOUS LIBERALS IN LONDON.

A RECEPTION in honour of the American visitors was held at Essex Hall on Thursday afternoon 28th ult. Rev. Charles Hargrove, President of the British and Foreign Unitarian Association, welcomed the guests in an appropriate speech, supported by Mr. Ion Pritchard on behalf of the Sunday School Association. Rev. C. E. St. John, of Philadelphia, being called on to reply on behalf of the visitors, spoke of the mutual advantage of these visits, and of the hopefulness of the general outlook for liberal religion. They stood, he said, for the spirit of truth and gladly recognised that others were moving in the same direction as themselves. The blessing of God was upon the forces of religious liberalism to-day, and he felt confident that if only all those who in the different religious communities were working on similar lines could be united in one "Church of the

Free Spirit," it would be the strongest church in Christendom. Other speakers spoke in a similar vein of hopefulness and broadmindedness.

LAYMEN'S CLUB DINNER.

THE London Laymen's Club is to be heartily congratulated on the success of the dinner which they gave on Thursday evening, July 28, at the Holborn Restaurant to nearly two hundred representatives from the U.S.A. and from Canada, who were passing through London on their way to the Congress of Free Christianity and Religious Progress at Berlin.

The London Laymen's Club was founded about seven years ago at the initiative of the Rev. Joseph Wicksteed, and with the generous help of Sir Edwin Durning-Lawrence. Its first president was Dr. Herbert Smith, who, it will be remembered, started the fund for assisting ministers to attend the last Congress in Boston in 1907.

The Laymen's Club has been a source of much pleasant fellowship amongst members of the London Free Churches, and also an instrument of helpfulness, but it certainly had an exceptional opportunity and privilege afforded to it on Thursday last in representing and expressing the goodwill of Great Britain to America in general, and in particular of members of the liberal religious movement here to members of the same religious movement from across the Atlantic.

While the guests were taking their seats the band played "Hail Columbia." Mr. R. Mortimer Montgomery, President of the Club, occupied the chair. Places were laid for 308 persons, but a certain number were unavoidably absent, the actual number present being 272.

Amongst those who were prevented from attending by unforeseen engagements was Dr. Herbert Smith, whose absence was regretted by all, and also Mr. Ronald Jones, Rev. G. Cooper, Mr. Oakshott, Mr. Bartram, and Rev. W. H. Rose, who sent a telegram from the camp of the Boys' Brigade during the evening.

Grace before dinner was said by Rev. Henry Gow, of Hampstead, and grace after dinner by the Rev. F. A. Bisbee, D.D., of Boston.

The first toast was, of course, that of His Majesty King George, proposed by the President. It was followed by the National Anthem, in which our American guests heartily joined. Then came the toast of the President of the United States, also proposed by the President, which was followed by the singing of the American National Anthem:—

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing.
Land where our fathers died,
Land of the pilgrim's pride,
From every mountain side
Let freedom ring."

It is curious and suggestive that, though the words of the British and American and German National Anthems, of course, differ, the tune is the same. It is symbolic of the fact that the spirit of loyalty and patriotism in these three great kindred countries is identical, although the forms of expression may differ.

The next toast was the special toast of

the evening, being "Our Guests from America," proposed by the President. Mr. Montgomery spoke in quiet, strong, sincere words of the friendship of Englishmen for Americans, and with satisfaction of the deeper mutual understanding and respect which was growing every year. "Your ancestors left our shores," he said, "at the call of religion to find a fuller freedom. They went out as Pilgrims, leaving friends and comfort, not knowing whither they went. Now, again, you are on pilgrimage, although a shorter and happier and less dangerous one. We welcome you as pilgrims seeking the same goal as ourselves, believing in the same ideals, following the same Master. We are all united in our love for religious liberty, our belief in religious progress, and in our desire for a unity deeper and truer than any founded merely on doctrinal agreement."

This toast was honoured with great enthusiasm by the hosts, and we believe all the guests were touched by the sincere expressions of friendship and goodwill which were manifested.

The Rev. R. T. Slicer, of New York, made a bright and interesting speech in reply. He, too, dwelt on the importance and possibility of unity amidst liberal religious thinkers. He described an association composed of members of various denominations with which he was connected in New York. A stern evangelical, who had no sympathy with such fellowship, had once said to him, "What would happen if a man were bold enough to get up among you, and ask the question, 'What think ye of Christ. Whose son is he?' Would not that shatter your meeting to bits, and expose the hollowness of your apparent unity?" "Not at all," said Mr. Slicer. "We should put up our best scholar to answer the question, and after he had answered it, according to his knowledge and belief, he would administer a rebuke to the questioner for interrupting a religious meeting with irrelevant inquiries."

The Rev. J. H. Holden, of Roxbury, a Universalist minister, also replied in a speech marked by eloquence and by a serious desire for a closer unity amongst the denominations. The next toast was proposed by Mr. H. E. Chancellor, M.P., being the toast of "The Congress of Free Christianity and Religious Progress." Mr. Chancellor, who is now Vice-President of the Laymen's Club, is always a welcome speaker at its meetings, and he worthily voiced the interest of the Club in the great meetings of Free Christianity and Religious progress to be held in Berlin. The toast was replied to first by Dr. Carpenter, who gave an interesting account of the origin of the Congress 10 years ago, and of the various meetings which had been held, beginning with the first in London nine years ago. He spoke of the work that Dr. Eliot, Dr. Wendte and Mr. Bowie had done in the initiating and subsequent success of these Congresses. Dr. Wendte, secretary of the Congress, who also replied, reminded the assembly that Dr. Carpenter was President of the first Congress in London, and that all the meetings had owed much to his guidance and inspiration.

A resolution was then moved by the chairman, greeting the Peace Conference, which is to meet at Stockholm.

The evening concluded with a vote of

thanks to the President, moved by the Rev. Mrs. E. Macallum Jones, D.D. (Waterloo Town), seconded by Rev. C. Hargrove. During the evening songs and recitations were given by two sisters well known in Belfast, but not hitherto so well known in London. Miss Bessie McKisack had evidently chosen her songs with great care, in order that they should be appropriate to the occasion. The songs themselves and their rendering by the accomplished singer were much enjoyed. Miss Eva McKisack gave two humorous recitations, one of them in response to an encore. Altogether there can be no doubt the evening was a great success.

It should be noted that the Club owes a sincere debt of gratitude to Sir Edwin Durning-Lawrence for a generous donation to the expenses of the evening.

The President and Committee of the Laymen's Club are to be heartily congratulated on the success which has attended the large amount of thought and work which must have devolved upon them.

LADY DURNING-LAWRENCE'S RECEPTION.

On Friday afternoon, July 29, Lady Durning-Lawrence gave a reception at 13, Carlton House-terrace, on behalf of the Women's League and Women's Social Club, to the ladies of the American party passing through London en route for the Berlin Conference. About 500 invitations had been issued, and upwards of 250 members of the London League Branches and the Women's Club availed themselves of this delightful opportunity of making the acquaintance of the American visitors, of whom there were about 80 present. There were no formal speeches, but Sir Edwin and Lady Lawrence each spoke some kindly words of welcome. In returning thanks to the host and hostess, on behalf of her compatriots, Mrs. Wells Smith read a resolution of greeting to the League from the Alliance Branches in New England; while Mrs. Lemon, of Oakland, San Francisco, delivered a similar message of encouragement and sympathy from the women of some twenty churches in California. Among the English women present were Lady Bowring, president of the Women's League; Mrs. W. Blake Odgers, president of the Women's Social Club; Lady Talbot, Miss Tagart, Mrs. R. Mortimer-Montgomery, Mrs. H. Foster Morley, &c.

SOUTHERN UNITARIAN ASSOCIATION.

THE annual meeting of the S.U.A. was held at Southampton on July 27. An Advisory Committee and then a General Committee meeting preceded the lunch, which was held in the Kell Hall soon after 1 p.m., and was attended by a company of over forty. At 3 o'clock the chair was taken by the president, William Carter, Esq., and the annual business was done. The president, the treasurer (Miss Spencer), and the hon. secretary (the Rev. C. E. Reed), whose past services were warmly acknowledged, were reappointed. The annual report was of a cheerful character, and recorded improvements and renovations at Ringwood, Newport, and Poole, as well as much earnest and devoted Christian work in all the constituent churches. Happily, it was possible to announce the appointment of the Rev. A. R. Andreae, M.A., to the Southampton pulpit, and this, with the settlement of Mr. Frank Coleman in charge of Wareham, provides all the Southern churches but one with resident ministers or laymen in charge. The

exception is Portsmouth, High-street, the prospects of which are not satisfactory. Their Sunday-school is closed, and though temporary efforts have from time to time produced encouraging results, all attempts to effect a permanent satisfactory arrangement have hitherto been unavailing. The treasurer's accounts showed a considerable reduction in the balance in hand, owing to more having been spent on ministerial exchanges and other emergencies. A vote of sympathy and condolence with Mrs. Skemp and her family was passed by the members of the Association. The rest of the meeting was devoted to two votes of welcome. The first, proposed by the Rev. V. D. Davis and seconded by the Rev. W. T. Bushrod, welcomed the Rev. T. R. Slicer, of New York, who had kindly come to preach the annual sermon. Both speakers, and Mr. Slicer in his reply, said words of encouragement to small and struggling congregations. Candidates for the ministry more often came from them than from the ranks of the more prosperous churches, and it was these smaller causes which it was worth making some sacrifice to come and help. The other welcome was to Rev. T. P. Spedding, representative of the B. & F.U.A., who also spoke words of high appreciation of the character nurtured in those weaker congregations where membership involves much self-sacrifice and brings no worldly advantage. This latter resolution was proposed by the Rev. H. S. Solly, who had also been asked to speak on the jubilee of the present church, which dated from 1860. He therefore referred to its founders, the Rev. Edmund and Mrs. Kell, and to the high regard in which they were held by the late Professor Morley, who had himself frequently spoken in that church and adjoining school. He then alluded to the gifted architect of the building, Philip Brannon, and gave a description of the symbolism which had been lavished on the carvings which adorned both the exterior and interior. After tea there was just time to pay a visit to the Unitarian Van, which had secured an excellent site near the centre of the town, and had been holding good meetings during the week under the care of the Rev. H. Bodell Smith.

The Church of the Saviour was fairly filled for the evening service, the devotional part of which was conducted by the Rev. V. D. Davis. Mr. Slicer's sermon was devoted to answering the question "What is it to be human?" taking as a text Rom. vii. 19, 22-23. The preacher gave some vivid illustrations, showing important respects in which human beings were inferior to the so-called lower animals. We might learn much from ants and bees, especially in the order of communal life. So in many matters of morality. Animals had the institution of marriage. Man had added that of divorce. In human society alone were found such vices as drunkenness and prostitution. So far as physical function is concerned, humanity has added nothing but variety, and furnished an additional specimen for a museum. It is different when we come to consider the soul, the spiritual function with the power to know God, but to know God only through first knowing what is human. The preacher called attention to the power possessed by the human mind to go beyond experience. The case of Helen Keller was a marvellous instance of this, but all mythology and all true theology rested on this power. A yet more important capacity was the power to go wrong. In conclusion, the preacher declared that we have a right to be called disciples of Jesus if we are human. His humanity consisted in his ideal world created out of his own soul, his power to be one with God while he had also the power not to be, and his power to give himself away. We are not to apologise for our humanity. If it is human to err it is human to find this out; no other being does so. The sons of God, when they come, are to be a great marching army of the human.

THE UNITARIAN VAN MISSION.

BURNLEY.

DURING the Van's week at Burnley different local Unitarians presided, and the devotional service was conducted each evening by Mr. J. W. Tickle, a young man of Burnley, who is studying with a view to entering the Home Missionary College. Rev. J. Morley Mills was the Missionary for the week. He began with a good audience at Burnley-lane, at 7 p.m. on Saturday, and had a still larger one on Sunday (estimated by some at seven hundred). Monday evening rain fell in torrents, and a retreat had to be made to the mission-room in Ivy-street, where some fifty indefatigable workers met. Mr. Mills gave an account of his evolution from Methodism to Unitarianism. A short address was also given by a lady friend at this and the four following meetings. On Tuesday, Wednesday, and Thursday the Van was on the Market-square at half-past seven and it was a most impressive sight to see three or four hundred worshippers standing packed together for nearly three hours. Those used to out-door meetings know that the fringe of an audience will often keep changing, but these Burnley folk "stuck" (to use the local expression). Sometimes one could feel a kind of electric response thrill through the hearts of the listeners as Mr. Mills made an earnest appeal to their moral consciousness.

After each of his addresses (which were never less than an hour in length) questions were invited, and for fully another hour he was kept busy answering eager questions in quick succession. On Thursday evening Mr. Morley Mills said a few words of farewell before the benediction.

Friday night, the Market-square not being available, the Van was placed on the Cattle Market, where it had as competitors a Wesleyan Van, a theatre, a public-house, and an ice-cream cart. Rev. D. Jenkin Evans was the Missionary, and had a good meeting, and the usual questions after his interesting address. His voice was also a great help to the singing.

On Saturday the Van was going on to Colne. Its week at Burnley was ended, but not its influence. Unitarianism was discussed during the dinner hours in various mills, and the *Burnley Gazette* of July 30 published a long report of the first two addresses, written by Mr. Mills at the Editor's request. Many talks had also taken place in the homes during the house-to-house distribution of handbills. These formed a good introduction for explanations and a personal invitation, and the Burnley folk proved very friendly and grateful for the call and talk. To describe the work of a Van Mission is not easy, but few can be present without feeling that it must be the centre of widespread influences for good.

Miss Harriet M. Johnson, of Liverpool, has been associated for a week with Rev. J. M. Mills, at Burnley, in the work of the Van Mission. This is the first time a lady has been able to spend so much time with the Mission, and the value of the assistance that Miss Johnson rendered was so great that it is to be hoped other ladies will volunteer their help.

BATHGATE.

THE Rev. E. G. Russell, writing on Aug. 1, said he was still at Bathgate, where he had had some very good meetings. There had been plenty of opposition, though, after the first few days, this was not of an aggressive kind. The reason why it had been so at all was owing to the fact that an anti-Popery lecture had been delivered just before he arrived, and the general impression was that he had come to stir up further animosity against the Roman Catholics. When his purpose was really understood he had a better hearing, and many people in Bathgate expressed their appreciation of his efforts.

THE SOCIAL MOVEMENT.

THE garden suburb movement grows apace. London will soon have four such suburbs in its immediate vicinity. That on the borders of Hampstead Heath is beginning to be known. Mr. John Burns recently laid the foundation stone of the first house of Romford Garden Suburb, and there will be a third at Nast Hyde (close to Hatfield), and a fourth at Esher. If our German friends have got somewhat in advance of us in the matter of street-planning, there may be some comfort in the fact that we can give them a point or two as regards garden cities and suburbs. In his speech at Romford Mr. Burns gave some striking comparative statistics as to the housing of the population in London and Berlin. The latter, which is often quoted as a model to copy, had 75 per cent. of its population living in three rooms or less; London had only 52 per cent. In Berlin 539 per 1,000 of the houses were of five stories, and 99 per 1,000 were of six or seven stories. In London the average was from two to three, and rarely four. Berlin had 46 people per house to London's 8, and he hoped the day was not far distant when the number would be five. In all the disease that were due to insanitation and overcrowding London led by 20 to 50 per cent. over the capitals of Europe. Battersea, which had only one-tenth the population of Berlin, had more separate and distinct houses, and in 40 years the population had increased by four times, the death rate had dropped from 26 to 12, the infant mortality from 163 to 107.

* * *

A SPECIAL committee appointed by the Social Service Commission, which represents the United Protestant forces in America, has just reported. Appointed in the first instance to investigate the industrial situation at South Bethlehem, Pennsylvania, where a strike had taken place out of sympathy with three machinists, who were discharged for daring to protest on behalf of their fellows against Sunday labour, the committee embodied in its report the following principles, which it asks the American churches to accept:—

(1) The gradual and reasonable reduction of the hours of labour to the lowest practicable point, and that degree of leisure for all which is a condition of the highest human life.

(2) A release from employment one day in seven.

(3) A living wage as a minimum in every industry, and the highest wage that each industry can afford.

* * *

ONE of the best attended meetings at the National Roman Catholic Congress at Leeds was that held in the section of the Catholic Social Guild, which was formed less than twelve months ago, to promote the study of social questions on Catholic lines, and to facilitate intercourse between Catholic social students and workers. Monsignor Parkinson, of Birmingham, who has been actively concerned in the promotion of the Guild, described its aim and work, and was able to report a considerable measure of progress already. Readers of this journal may remember that at the recent conference of representatives of all the social service unions connected with religious bodies, held at Birmingham, Monsignor Parkinson attended as one of the delegates for the Catholic Social Guild.

* * *

THE Commission appointed by the Viceroy of Ireland to inquire by what methods Irish railways can be worked efficiently and economically has reported in favour of State control. At present there are 29 systems, each with its private interests and its board of directors to defend them. The outcry against the present state of affairs, says a writer in the *Manchester*

Guardian, "has been general for twenty years, and Unionist and Nationalist have recognised that every argument in favour of State railways tells with double force when applied to the Irish lines. The extent to which Irish industry has been hampered by high railway rates for the conveyance of goods has been proved many times. There is a case of a Belfast linen merchant who, finding that the railway companies were charging him more than he cared to pay for the conveyance of goods to Cork, conceived the brilliant idea of having the same goods shipped from Belfast to New York, reshipped thence to Queenstown, and then railed to Cork, the cost of this working out at exactly 2s. per hundredweight less than it cost to send them by rail direct to Cork. This was one of the stock grievances laid before the Viceregal Commission of twenty years ago, and it is still unredressed." Many equally flagrant instances can be quoted, and the case for nationalisation, so far as Ireland is concerned, seems to be complete.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Aberdeen.—The Rev. Wm. Thomson, M.A., conducted the forenoon service on Sunday, July 31. He was trained for the ministry of the Church of Scotland, and gained his degree with honours in philosophy. He is a son of the manse, and has two brothers in the ministry of the Established Church, but has found it impossible to accept the modified form of creed subscription passed by the assembly, and seeks a ministry free from dogmatic commitment. His thoughtful and spiritual discourse commended him at once to the sympathy of the congregation, and as a young man with rich possibilities he should prove a welcome accession to a free ministry.

Blackpool: North Shore Unitarian Church.—Sympathetic reference was made at the North Shore Unitarian Church on Sunday, July 31, to the death of Mrs. Leyland, widow of the late Rev. T. Leyland, a former prominent Unitarian minister. The preacher in the morning was the Rev. A. Cobden Smith, of Manchester, who, in the course of a short address said, that all who knew Alice Leyland would cherish the memory of her example. Respected as she was by a wide circle of friends, she had many opportunities of helpfulness and kindness, and as one who knew her for fourteen years, he gladly bore tribute to her generous heart, her kindly soul, and bright cheery character.

London and South-Eastern Provincial Assembly.—We understand that the Rev. A. H. Biggs, M.A. (Cambridge), who desires to enter the ministry in the province, has satisfied the advisory committee of the Provincial Assembly of Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties as to his character and personal fitness. All other matters are left for the sole consideration of each individual congregation.

Mansford-street Church and Mission.—The 26th annual flower show held at the end of July proved very successful, many more plants being exhibited than last year. Out of 240 plants sold in May, about 120 were returned for competition. Mr. G. H. Ellis again kindly acted as judge. The table decoration competition drew 18 competitors, and Mrs. Punnett had difficulty in selecting two for prizes. The occasion served for the second industrial exhibition, the specimens of

needlework, &c., being quite as numerous and as interesting as those of last year. Miss Keeler acted as judge for the needlework of the Senior Girls' Club, and Mr. H. Thompson judged the boys' woodwork. In order to give longer time for the inspection of the work and the plants, the exhibition was opened in the afternoon, a small charge being made which included "afternoon tea," served by the ladies of the Committee, assisted by Mrs. W. J. Clark. The show was re-opened in the evening, and after some music admirably rendered by Mr. Arthur Thompson, the Rev. J. W. Ballantyne distributed the prizes to the successful competitors.

Northiam Centenary Services.—Sunday, July 31, was a red-letter day for the church in this village, when services were held to celebrate the centenary of the opening of the present place of worship, and a large congregation assembled. The Rev. S. Burrows brought over from Hastings a contingent of about 40, including the organist and choir, who led the musical part of the services. The Rev. H. Rylett also accompanied a party from Tenterden. The little chapel was beautifully decorated with flowers. Sermons were preached by the Rev. T. E. M. Edwards, who took for his text in the afternoon, "What mean ye by this service?" (Ex. 12, 26). After giving an interesting account of the history of the chapel, he said it was impossible to plant ministers in all these little centres, but surely if in days gone by there were men whose zeal and devotion constrained them to consecrate themselves to the work, there ought to be those in our churches to-day who should count it an honour and a privilege to keep the flag of liberal religion unfurled in these places where godly men had fought the battle of truth and freedom. We were apt to think that the golden age of our churches in the villages and small towns lay in the past and not in the future. It was no doubt an evil thing for a community to ignore the past, but it was a greater evil to allow the greatness of the past to overshadow the present in such a way as to paralyse the soul for renewed activity. The sermon in the evening was based upon the text in 2 Cor. 5, 12, "Old things are passed away, behold all things are become new."

Taunton: Mary-street Guild.—On Thursday the members of the Mary-street Guild were entertained by their President (Rev. J. Birks) to an "outing" to Weston, and over 100 members were able to make the journey. At 4.30 p.m. the members, with some friends, were entertained to tea in the town, the number present being 128. A presentation was afterwards made to the President of the Guild as a slight appreciation of his untiring energy to promote the welfare of the young people. Mr. George Rex, in making the presentation, spoke of the great pleasure it gave him to be able to do so, and alluded to the admirable work Mr. Birks was doing amongst the young people. He thought it must be most gratifying to him to know that the Guild had more than trebled its membership during the past year. Mr. Rex also showed that the Guild had been able to help the chapel, both in numbers and financially.

NOTES AND JOTTINGS.

NO REST FOR THE SOCIAL REFORMER.

Mrs. Ward Howe, the author of the "Battle Hymn of the Republic," has not allowed increasing age to be any excuse for neglecting the welfare of others, and although she is now ninety-one, she recently appeared before a public committee to plead the cause of pure milk in Boston, where she is a well-known literary figure.

WHERE THE MODERN CHURCH FAILS.

The Rev. A. J. Waldron, the outspoken vicar of Brixton, has a vigorous article in the *World's Work* for August dealing with the failure of the churches to attract either the intellectual men of our age or the masses. "We must have a revolution in the pulpit to save the situation," he says. "The Bible must be treated rationally, and the results of sane modern criticism made known in the interests of the children, though the immediate result will be to alienate temporarily the old-fashioned supporters." Referring to missionary work, he says, "The meetings of the World's Missionary Conference should teach us a great lesson. We appreciate what was said by Dr. Gore, the Bishop of Birmingham, who said that 'missionary societies have made a great mistake in carrying the thirty-nine articles and Westminster Confession into the mission field.'"

AN OPEN-AIR THEATRE AND MUSEUM.

Another writer in the same journal asks why we should not adopt the scheme for open-air theatres and museums which has worked so admirably, where it has been tried, in Denmark. The establishment of an open-air theatre (frilustteatre) on an elaborate scale in the romantic forest of Klampenborg, just outside Copenhagen, has proved a great success, although, in the first experimental season, only ten performances have been given. The open-air museum described is at Lyngby, also near Copenhagen. "Here, right in the heart of the country, there has been erected a large number of old cottages, barns, and farm buildings generally, which have been brought, not only from different parts of Denmark, but from Norway, Sweden, the Faroe Isles, and Iceland."

* * *

The writer thinks that when interesting old buildings have to be pulled down, they might be removed to some such open-air museum, and re-erected, as Crosby Hall has been re-erected, amid surroundings which would help to preserve their character and show off their architectural beauty. At Lyngby, "cottages and farm buildings, old pumps and old wells, look as if they had never been anywhere else," and the buildings contain "furniture and utensils and other apparatus which, interesting enough by themselves in an ordinary museum, are ten times better worth looking at in their natural surroundings."

THE CHEDDAR CLIFFS.

The property in the centre of the Cheddar Cliffs, where the quarry which has caused so much disfigurement in recent years is situated, has been purchased by the National Trust, and the pressing danger to the finest part of the gorge, arising from the vibration caused by blasting, has now been stopped.

NEW ROUTE TO SWITZERLAND.

"An agreement of much importance has been arrived at between the French P.L.M. Railway Company and the Swiss State Railway Company for the piercing of the Mont d'Or, a mountain 4,770 ft. high on the frontier near Vallorbe, on the direct line between Lausanne and Paris," says the *Times*. "If this short, though important, tunnel is constructed, it would bring Paris and Lausanne several hours closer together, and would therefore considerably shorten the route from England to Switzerland."

HOSTELS FOR WOMEN.

The urgent necessity for the erection of hostels for women, to which we have recently referred, is being emphasised by social workers in a very emphatic manner, and an interesting meeting was held at the house of Lady McLaren on July 29, at which it was decided to take steps to secure the establishment of a

hostel for workingwomen and girls in London, as recommended by the recent Public Morals Conference. The facts revealed in "Glimpses into the Abyss," by Mrs. Higgs, of Oldham, and in "Where Shall She Live?" by Mrs. Higgs and Edward E. Hayward, ought to be more widely known, and it is hoped that the national conscience will not be allowed to rest in regard to this matter. As Lady McLaren points out, "the efforts of private individuals and of religious and philanthropic societies do not touch more than the fringe of the evil."

TEMPERANCE AND MEDICINE.

The Bishop of Kensington, speaking at the annual medical breakfast of the National Temperance League at the Imperial Institute a week ago, maintained that temperance reform owed no small debt to the medical profession. Every step medical men had taken in the way of education and hygiene, every new light they had thrown upon foolish habits, had assisted to an immeasurable extent the work some of them had so closely at heart. It was to professional men and not to politicians that the social problems of the day looked for solution. He advocated for England what had been done in America—the publication as a State document of the scientific findings of a conference of medical men, summoned by the State in the interests of truth and for the welfare of the people, for the study of the question of the hereditary effects in childhood and afterwards of any use of alcohol as distinct from the non-use which the National Temperance League recommended.

A LOCAL GOVERNMENT BOARD PIONEER.

Miss M. H. Mason, who has been presented with a portrait of herself on her retirement after 25 years' work as an inspector under the Local Government Board, was the originator of the system of inspecting Poor Law children. There are now 60 women inspectors established in various Government departments.

DECREASE OF THE OPIUM TRADE IN CHINA.

A Consular report was lately issued by the Chinese Government in which it is pointed out that, after the edict prohibiting the cultivation of the poppy, an actual reduction of some 80 per cent. was effected in the province of Szechuan. The report adds:—Whatever objection may be taken to the above-mentioned estimate, in view of the total absence of reliable statistics, it may be safely asserted that an immense reduction in cultivation of the drug has been effected this season throughout the province as a whole, and that if the present drastic policy is continued—of which there seems to be every prospect—opium will soon cease to be an article of trade—illicit or otherwise—in Szechuan.

THINGS TO AVOID IN A GARDEN SUBURB.

Mr. John Burns, who laid the foundation stone of the first house of what is to be known as the Romford Garden Suburb, last week, treated his hearers to a series of "don'ts." "Avoid street noises," he said, "get rid of the smoke nuisance before it begins, don't have ugly forecourt shops, don't have a professional football club, and if you have a golf club don't have boy caddies, who end in blind alley employment. Don't encourage mechanical amusements, but give the people good old-fashioned English games, which will elevate and improve all who take part in them."

Congratulations are due to Miss Emma Redfern, daughter of the Rev. R. S. Redfern, of Leigh, Lancs., and Miss Dorothy Kingston, daughter of Mr. T. Kingston, of Putney (both pupils at Channing House), who have just matriculated at London University.

"SALARY-RAISING" EDUCATION.

A practical answer to the problem which is uppermost in the minds of "The Inquirer" readers and British public generally.

Recent articles in the press dealing with the problem of unskilled labour and how it is obviated in Germany by compulsory technical training of the boy has had a fitting answer. This answer has consisted of reported experiences of men, not only of the labouring and mechanic class, but of that great army of middle-class workers who suffer no less through lack of training—experiences showing how easy it is for men to raise themselves to good and valued positions through the aid of that influential institution, the International Correspondence Schools.

Voluntary versus Compulsory.

Some day, perhaps, we may have compulsory secondary education in this country. Meantime, it is well to note the splendid work being done by the I.C.S., as the "schools" are familiarly termed, because their system of training at some obviates all difficulties of distance or fixed hours of attendance.

The authorities of the ordinary technical schools are themselves the first to admit the enormous advantages possessed by the I.C.S. home tuition. For instance, Professor Boyd-Dawkins, D.Sc., of Victoria University, Manchester, recently stated:—

There is no organisation I know of anywhere in the world that brings the worker face to face with the need of technical education in the same way as this Institution does—an organisation which brings to bear the personal influence. I feel that this new method of instruction is of the highest value. I, as a member of the older system of education, welcome you as fellow-workers, doing a great work."

Opportunities for All Men.

Let us emphasise the fact that the teaching so eminently advocated here is available to all men of all ranks, ages, localities, and means. All the embarrassments and restrictions of ordinary class teaching are swept away. A man or boy can qualify equally for higher positions in his present vocation or for some entirely different, more congenial calling. For the I.C.S. courses (with their free equipments), are so thoroughly practical, understandable, and concise, and the pupils so carefully corrected and guided by practical experts through the post, and then finally assisted to actual better positions, that a little ambition in addition to ability to read and write, is all that is necessary for success.

Some Actual Successes.

Among the 120 odd different I.C.S. courses—all distinguished by the same practicableness and economical availability—are Civil Service, Illustrating, Applied Arts, Architecture, Civil Engineering, Analytical Chemistry, Book-keeping and Business Training, Publicity Work, and Foreign Languages; in all of which men have achieved successes as remarkable for their value as for rapidity of their achievement.

I.C.S. tuition or technical training is untrammelled by any sectarian or political surroundings—it is an absolutely independent business concern neither following nor directing any Party or Sect.

£25,000 were spent at London Headquarters during the past twelve months in keeping I.C.S. Text-Books up to date, and over 4,000 I.C.S. students have voluntarily reported promotion or advanced wages in one year. All the resources of the I.C.S. Students' Aid Department are placed at the disposal of students, which means that at the present moment less than 1 in 400 students are unemployed; this distinctly emphasises a well-known Educationist's recent remark that "The Way to Better Things is the I.C.S. Way." Space does not here permit of reports of these successes, but any reader of THE INQUIRER interested, in his own behalf or that of his sons or friends or employees, can obtain actual

Reference to these Students

by merely writing and stating the subjects or vocation concerned. They will also receive specific details of the whole possibilities of success in that particular subject as well as a book reporting the world-wide success and influence of the I.C.S. Please mention THE INQUIRER, and address the International Correspondence Schools at their Headquarters Dept. 352/B45, International Buildings, Kingsway, London, W.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff—Apply Mrs. Pocock.

BOURNEMOUTH.—The Midland Boarding House, Lansdowne-road, is most central. Lofty rooms; good catering. An ideal home. 25s. weekly.—STAMP, Proprietress.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests, at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY F. POTTER.

LOW GREEN HOUSE, THORALBY, LAYSGARTH, S.O., YORKS.—Paying Guests received. Fine moors, waterfalls, and interesting ruins.—Particulars from Miss SMITH.

PLEASE MAKE A POINT OF VISITING

THE WORKERS' BOOKSHOP,

18a, New Oxford Street, W.

(Close to Mudie's and the British Museum Tube Station)

For the Sale of

PUBLICATIONS Educational, Technical, Philanthropic, Social,
A List of which may be obtained free.

READ JOHN PAGE HOPPS' MONTHLY,

THE COMING DAY.

PRICE THREEPENCE.

Contents for AUGUST.

- A Memory and an Incentive.
- Kemble's "Christian Year."
- The Horse and the Dog and the Man.
- A Bit of Sensible Gossip.
- The Truth about King Edward VII.
- A Negro Child's Funeral.
- Notes by the Way.
- Almonds and Raisins.

LONDON: A. C. FIFIELD, 13, Clifford's-inn, Fleet-street.

May be had from all Newsagents, or direct from the Editor, The Roserie, Shepperton-on-Thames.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to Editor, "Dove-stone," Denton-road, Gorton, Manchester.

Something New in Collars.

LATEST INVENTION.

THE Everclean "LINON" Collar



is the Ideal Collar—always smart, always white—cannot be distinguished from linen. Others limp and fray, others need be washed. Everclean "Linon," when soiled, can be wiped white as new with a damp cloth. No Rubber. Cannot be distinguished from ordinary Linen Collars. Others wear out, but four Everclean Collars will last a year.

GREAT SAVING OF LAUNDRY BILLS.
GREAT COMFORT IN WEAR.

SPECIAL TRIAL OFFER.

2 Sample Everclean "Linon" Collars for 2/6.
6 Everclean "Linon" Collars for 6/-.
Sample set of Collar, Front, and pair of Cuffs with Gold Cased Links for 5/

ORDER AT ONCE.

The Bell Patent Supply Co., Ltd.

147, HOLBORN BARS, LONDON, E.C.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL. Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

By the Rev. J. Edgar Foster, M.A.

The Art of Preaching (2nd Ed.) - Price 1s.

Personal Magnetism (3rd Ed.) - " 1s.

Ten Lessons in Elocution (2nd Ed.) " 1s.

Sent post free, at the prices given above, by the Publisher.

J. F. SPRIGGS, 21, Paternoster Sq., London, E.C.

Descriptive Circulars free on application. (Name Paper.)

Miscellaneous.

DAINTY CHARMING COSTUMES. "Flaxzella" genuine Irish Linen Blouse and Costume Fabric. All this year's shades and designs. Washes well. Over 300 patterns absolutely free. Write to-day.—HUTTON'S, 5, Larne, Ireland.

ATTRACTIVE CUSHION COVERS. Genuine Irish Linen, handsomely embroidered with green or red Shamrock design. Durable and washable. Price only 1/- each, postage 3d. extra. Write to-day.—HUTTON'S, 5, Larne, Ireland.

NEW-LAID EGGS, GUARANTEED. Direct from hen-roost to breakfast table. 2 doz. 2/6, post free; money back if not satisfied.—DIRECT FARM PRODUCE Co., Kingscourt, Belfast.

THE REV. E. W. LUMMIS (106, Park-avenue South, Hornsey, N.) recommends a young Swiss, well-educated, as Butler or Confidential Servant.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.



Vote for Women!!
Vote for the DALLI!!
They won't be happy
Until they get them.

"Dalli" the best, most simple and most comfortable way of ironing. Independent of stove and gas, it can be used anywhere. Non-inflammable fuel without noxious fumes. No risk from fire; healthier and safer than any other iron. Price of the "Dalli" 8/-; "Dalli" Fuel 1/9 per box of 128 blocks. Of all Ironmongers and Stores. If any difficulty apply to:—THE DALLI SMOKELESS FUEL CO., 4-6, Moor Lane, London, E.C.

THE LATEST FOUNTAIN PEN, 1909 MODEL.

One of the leading manufacturers of Gold Fountain Pens challenges to demonstrate that their Pens are the very best, and have the largest sale, that no better article can be produced.

They offer to give away 100,000 10/6 Diamond Star Fountain Pens, 1909 Model, for 2/6 each 2/6

This Pen is fitted with 14-carat Solid Gold Nib, iridium pointed, making it practically everlasting, smooth, soft and easy writing and a pleasure to use. Twin Feed and Spiral to regulate the flow of ink, and all the latest improvements.

One of the letters we daily receive:—"It is by far the best of the kind I have ever used."



THE SELF-FILLING AND SELF-CLEANING PERFECTION FOUNTAIN PEN is a marvel of Simplicity; it deserves to be popular. It is non-leakable, fills itself in an instant, cleans itself in a moment—a press, a fill—and every part is guaranteed for two years. The Massive 14-carat Gold Nib is iridium-pointed, and will last for years, and improves in use. Fine, Medium, Broad, or J points can be had.

This Marvellous Self-Filling Pen, worth 15/-, is offered as an advertisement for 5/6 each 5/6

Is certain to be the Pen of the Future. Every Pen is guaranteed, and money will be returned if not fully satisfied. Any of our readers desiring a really genuine article cannot do better than write to the Makers.

THE RED LION MANUFACTURING CO., LTD., 71, HIGH HOLBORN, LONDON.
and acquire this bargain. (Agents wanted.)